

WORLD ORDER

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A Bahá'í Declaration of Human Obligations and Rights

There shall be an equality of rights and prerogatives for all mankind.

—'ABDÚ'L-BAHÁ September 5, 1912

I.

THE source of human rights is the endowment of qualities, virtues and powers which God has bestowed upon mankind without discrimination of sex, race, creed or nation. To fulfill the possibilities of this divine endowment is the purpose of human existence.

Human rights can be established in terms of social status when members of the community realize that the gift of life and conscious being obligates them to meet responsibilities owed to God, to society and to self. Mutual recognition by members of the community of the truth that their lives emanate from one and the same universal Source enables them to maintain ordered relationships in a common social body.

Submitted to the United Nations Commission on Human Rights, February, 1947, by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, Wilmette, Illinois, U.S.A.

The social body does not create essential human rights. Its office is that of trustee under appointment to act for the community in the preservation of the relationships which represent the moral achievement of the members, and to cherish and protect that unity of spirit which is their highest mutual obligation.

No social body, whatever its form, has power to maintain essential human rights for persons who have repudiated their moral obligation and abandoned the divine endowment distinguishing man from beast. Civil definitions of political and economic status, if devoid of moral value and influence, are not equivalent to essential human rights but express the expedients of partisan policy. An ordered society can only be maintained by moral beings.

II.

Man's divine endowment binds the individual to an evolving and maturing humanity. The human

race is subject to a principle of progressive development operating beyond human will. No age repeats the conditions of any former time.

The evolution evident in civilization results from the spiritual evolution acting through mankind. As new qualities unfold a larger area of ordered relationships can be established, requiring changes in the social structure.

The modern national state came into existence as a unifier of diverse races and peoples. It has been a social truce observed by or enforced upon communities previously separate, independent and hostile. Historically the nation represented a great moral victory, a definite and important stage in human progress. It has raised the condition of the masses of people, substituted constitutional law for the arbitrary authority of the tribe, extended education and knowledge, mitigated the effect of sectarian disputes, and enlarged the social world of the average man. It provided conditions under which natural science could develop, inventions be put into operation, and industrialization give man mastery over nature.

The new powers and resources made possible by the nation could not be confined within the

national boundary but produced an internationalism of cause and effect in social relationships which no nation could control. The national state has reached the limits of its development as an independent, self-directed social body. A world science, a world economy and a world consciousness, riding the wave of a new and universal movement of spiritual evolution, lay the foundations of world order. Conceived of as an end in itself, the national state has come to be a denial of the oneness of mankind, the source of general disruption opposed to the true interests of its people. From the depths of man's divine endowment stirs response to the affirmation of oneness which gives this age its central impetus and direction. Society is undergoing transformation, to effect a new order based on the wholeness of human relationships.

III.

Conceptions of elementary human rights have been adopted in the past by different peoples under varied social conditions: the right to citizenship, when the nation became the people and not the dynasty; the right to a code of law, when written constitutions replaced custom and tradition; the right to security of person and property, when the state

could enforce peace upon warring factions; the right to select occupation and residence, when the individual was no longer bound to one landed estate. A history of rights would record the most significant moral gains of the race in its incessant struggle to form a lasting society.

But a right is only valid and effective when upheld by an independent sovereignty. Our inherited scheme of rights has become jeopardized through the loss of real sovereignty by the national state. To reevaluate the elementary rights of the past, and establish essential new rights in keeping with our own age, a world sovereignty is required. The whole conception of right has undergone change. A right formerly was a defense against an invasion; a right today is a sharing of social status among mankind. Moral and social law can for the first time in human experience blend and unify when humanity as a whole becomes subject to the same law. Everything universal is divine truth; everything limited and partisan is human opinion.

The obligation and right to live in a moral society has become crucial, a test of our will to survive. The modern struggle which employs nations as its instruments is not a war of peoples

nor of dynasties: it is a war of values. The dispute about values resolves itself into a struggle between those human beings who would and must unite in a common humanity and a common social body, and those who would and must remain separate, diverse and autonomous. The national state is itself torn and divided in a struggle which involves primarily the conscious attitudes of individual human beings. But to the degree that the national state can act as a united body, it is unable to avoid participation in the decision. No person and no social body is immune from destiny.

The true destiny of the national state is to build the bridge from local autonomy to world unity. It can preserve its moral heritage and function only as it contributes to the establishment of a sovereign world. Both state and people are needed to serve as the strong pillar supporting the new institutions reflecting the full and final expression of human relationships in an ordered society. In delaying to fulfill the historic mandate given the peoples and nations of our age to unite, we give opportunity and encouragement to subversive forces whose weapon is confusion and whose aim is chaos.

IV.

The purpose of this statement is not to catalog every desirable human right but to suggest an approach by which the nature of essential rights can be determined. As here defined, a human right is an expression of man's divine endowment given social status by a moral and sovereign body. A right attains social status only after it has become a moral value asserted and maintained as a necessary quality of human relationships by the members of the community.

Among the essential human rights characterizing the new world era are those concerned with: (1) the individual; (2) the family; (3) race; (4) work and wealth; (5) education; (6) worship; (7) social order.

(1) The human person is a spiritual being as well as a member of society. His spiritual nature has expression in the maintenance of moral human relationships throughout the whole range of the community, and withers in a state of retirement and isolation in self, in family, in race or in class. The duty of the individual is to serve the needs of a progressive society. Whenever the community makes demands upon the individual which contravene the prevalent

moral standard, or suffers such demands to be imposed upon him by private agencies, the community is in danger of disruption, for the moral law has application to institutions and communities large and small.

An equal standard of human rights must be upheld, and individuals given equal opportunities. Variety and not uniformity is the principle of organic society. Since lack of opportunity, repression and degrading conditions have created masses of people unable to exercise the functions of citizenship, such persons are a moral trust laid upon the conscience of the rest, to educate the ignorant, train the immature and heal the sick.

(2) The human person is the spiritual entity of mankind, but the family is the inviolable and divinely created social entity. The right of the individual to survive is identified with the right of the family to maintain itself under conditions favorable to body, mind and spirit. While the mature individual is the political unit, the family constitutes the economic unit, and income operates on the basis of family living and welfare.

The equality of men and women in the modern community gives the family a new and more powerful connection with the

forces making for moral evolution.

(3) The membership of the national community in many countries is composed of racial groups in different stages of development. The conditions which in the past made for exclusive racial unity and characteristics are weakening. The rights and needs of the modern community are superior to the rights of race. Exclusive race rights can only be surrendered when exchanged for race quality in participation of the superior rights and privileges possessed by a multi-racial society.

(4) The work done by the individual in trade, craft, art or profession is the core of his life and not merely the source of his living. Work performed in the spirit of service can today be accounted as an act of worship. The obligation to work is essentially a moral obligation and one not discharged by possession of wealth. The community owes nothing to those who can work but refuse to do so.

The right to a living is established by work. In addition, the worker has right to share in the profits of the enterprise.

Wealth results from the co-ordination of a variety of efforts directed upon the equipment and material. A sound economy deals

with the whole process in its variety of human relationships and does not seek to center the process around the point of any group advantage, whether ownership, direction, technical knowledge, manual skill or consumption. Wealth in part is the right of the individual and in part the right of the community. Under conditions of international competition desperate social emergencies arise when no just distinction between private and public wealth can be made. True justice and social philosophy await the formation of world institutions and the predominance of the world view.

The repudiation of national right and power to make war represents the first step toward mutual wealth and sound economy. Short of a world economy mankind will not achieve the fruits of civilization.

(5) The roots of education lie in man's divine endowment, and the prophets have been the universal educators of mankind.

The purpose of education is to give the individual mastery over himself, a creative relationship with society and understanding of his place in the universe. Education deals with the whole man: his mind, his emotions and his will. Distinctions now existing between the education of cul-

ture, the education of science and technic, the education of citizenship and the education of faith produce incomplete and unbalanced personalities. Miseducated individuals experience every major social crisis in terms of different aspects each justifying a partisan approach.

Education is continuous with life. Ignorance about matters confronting adults is more harmful though less perceptible than ignorance on the part of the child. The human right to education is the right to enter into the larger evolutionary processes of civilization. Systems producing rigidly molded attitudes and emotional fixations can no longer claim to be educational.

(6) The human right signified by freedom of worship or liberty of conscience remains only a legal sanction accorded to diverse religious communities to practice and promulgate their special systems of belief until the individual is granted sufficient spiritual knowledge to arrive at his own adult and independent decision concerning the nature of faith.

Since it has been demonstrated that the instinct to worship is universal and has been associated with an infinite number of more or less temporary devotional practices, moral systems and so-

cial forms, there is no inherent reason why this instinct may not be reaffirmed in terms of loyalty to mankind and devotion to the cause of world unity on all levels. The God of humanity can no longer be expressed as a racial dominance nor as a national will to survive at all costs nor as a denominational gift of personal salvation. The pure revelation of God has been given humanity from age to age through His prophets and messengers. Secondary and limited formulas of religion prolong the moral crisis which blinds individuals to the assurance of a world era.

World order is nothing else than the administrative aspect of brotherhood, and man's right to social order can not be dissociated from his right to a world faith.

(7) Every age has its particular mission. The formation of world order is an obligation laid upon humanity today.

World order has become legally possible, socially imperative, and divinely ordained. The principle of federation has already united previously independent communities diverse in race, language, religion and size of population. The nations can find just expression for their legitimate rights and needs through proportionate representation in a supra-

national body. Until world citizenship is guaranteed as a social status, the human rights and privileges developed in the past are undermined by the disruption of modern society.

Pending the creation of a supranational order, the existing governments have right to the loyalty and obedience of their citizens in all matters of government action and decision short of interference in the individual's faith in God and His prophets.

The order herein affirmed implies the establishment of a world commonwealth uniting all nations, races, creeds and classes and safeguarding the autonomy of its state members and the personal freedom and initiative of the individuals that compose

them. The commonwealth would consist of a world legislature functioning as trustees of the whole of mankind and enacting the laws required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. Its world executive, backed by an international Force, would carry out the laws and decisions decreed by the world legislature, and safeguard the organic unity of the whole commonwealth. Its world tribunal would adjudicate and render final and compulsory verdict in any and all disputes arising between the various elements constituting the universal system.

"The earth is but one country, and mankind its citizens."—Bahá'u'lláh (1869)

What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.

—SHOCHI EFFENDI

Bahá'í Encounter in Japan

MICHAEL JAMIR

IT WAS the early part of November 1945 when our hospital ship docked in the harbor in Yokohama. As part of the medical personnel I was stationed for a few weeks near Yokohama, and then transferred to a hospital in Tokyo.

Our first few months were very busy because of the rapid change in personnel. During this time I wrote to friends in the United States and asked for addresses of Japanese Bahá'ís. Of the several names that were sent by Miss Jessie Revell of Philadelphia, I was able to contact two personally. These were Mr. T. Torii and Mr. H. S. Fujita.

In 1916, Mr. Torii, then a blind young student, wrote two supplicating letters, one in English, one in Esperanto, to 'Abdu'l-Bahá. In reply, 'Abdu'l-Bahá, the son of the Prophet Bahá'u'lláh who established the Bahá'í World Faith, revealed two tablets or letters.

Better known to many people because of his wide traveling experience, is Mr. H. S. Fujita who in 1905 first came to America as a young student. Here he learned of and accepted the Bahá'í Faith, and later had the great expe-

rience of meeting 'Abdu'l-Bahá, who visited this country in 1912. In 1917, Mr. Fujita accepted the invitation of 'Abdu'l-Bahá to come to Haifa, Palestine. There for several years he served 'Abdu'l-Bahá and Shoghi Effendi, the Guardian of the Bahá'í World Faith, until in 1936, on the advice of the Guardian, he left Haifa for his native land.

Of the letters sent to Japanese Bahá'ís, my first reply came from fifty-two year old Mr. Tokujiro Torii of the city of Kyoto. Expressing his gladness on having a Bahá'í friend in the United States Army, he wrote, "After a long dark night of the war, we can take our hands in each other now. How happy it is for us! But we are very sorry that we Bahá'ís could not prevent the war. We Japanese are now in great difficulty in every way, but I still believe that God is love." It was a heart warming letter, and I looked forward to the time when I could meet him. But that was not to be until several months later, in May 1946.

A second reply was a card sent by a friend of another Bahá'í, Mrs. Yuri Furukawa. This friend wrote that Mrs. Furukawa had

left Japan for Manchuria ten years ago, and that when communications improved, contact might be established. To her, when she was a young girl in Tokyo, 'Abdu'l-Bahá had sent three inspiring tablets. The opening salutation and sentence of the first tablet points to the nature of Mrs. Furukawa's soul when He says: "O thou beloved daughter! Thy letter was received and was perused in the utmost joy, that, praise be to God, in the land of Japan, the light of the love of God has appeared resplendently and a torch, such as thee, has been kindled, for thy heart overflows with the wine of the love of God and thy spirit is ablaze. . . ."

From Mr. Torii's letter I made contact with Mr. K. Sawada, who before becoming blind, had traveled and studied in the United States. Because of his many meetings with Miss Agnes Alexander, a Bahá'í teacher from Honolulu, and his meeting with Miss Martha Root, internationally known American Bahá'í teacher, Mr. Sawada was acquainted with many of the Bahá'í teachings. At his home in Tokyo, we had several interesting visits, discussing our experiences.

Through the kindness of Mr. Sawada, I was able to meet Mrs. N. Naganuma (Mrs. Emma

Smith's sister), wife of a Japanese educator in Tokyo. Having had the privilege at one time of also meeting Miss Alexander and Miss Root, she too was conversant on several Bahá'í tenets. At her home we had several interesting meetings, attended by Japanese students, Nisei girls, and an American whom Miss Alexander had met in Honolulu.

Among Mr. Naganuma's duties as an instructor in the Japanese and English languages was the task of teaching English to Prince and Princess Takeda,—the prince being a cousin of Emperor Hirohito. Therefore, on Mr. Naganuma's arrangement, I had the opportunity to visit the royal couple twice at their winter home in Tokyo.

Though speaking little English, our first visit was a short pleasant one which included a view of the doll festival exhibit followed by a dinner of various Japanese rice and vegetable dishes exquisitely prepared. Before leaving, the Prince and Princess presented souvenir doll gifts to their guests. In another visit several weeks later, a Nisei friend and I were shown the Prince's miniature horse collection. During this visit, I was able to take some photographs of the prince and his family. At this time they accepted from me a

pamphlet of the Bahá'í principles in English and Japanese, and also the Children's Bahá'í A.B.C.'s, which I hoped would be used especially for the four young children of the royal couple.

My first letter to Mr. H. S. Fujita was returned to me marked "undeliverable". Nor was I able to write at this time to another Bahá'í, Mr. Daiun Inouye, formerly a Buddhist priest now residing on the northernmost island of Japan, Hokkaido. Mr. Inouye is mentioned in the first tablet sent to Mr. Torii by 'Abdu'l-Bahá who sent His love to a Mr.—— and to Mr. Inouye, and then further said, "My hope is that these two blessed souls may shine like unto two heavenly stars from the horizon of Japan and may be the cause of its enlightenment."

Several weeks later, Mr. Inouye learned of my presence in Tokyo through his friend Mr. Torii. At this time he wrote a very warm and enthusiastic letter from Hokkaido, saying that he wished to come to Tokyo and teach the Bahá'í Faith. He was not able to come to Tokyo however, because of the military restrictions on people from the country coming into the larger cities where there was such an acute shortage of food and hous-

ing. Therefore, in another letter, he said he would do the utmost he could for the Bahá'í Cause while living in Sapporo, Hokkaido, because "we Japanese must awaken to the truth which has been revealed by Bahá'u'lláh. The time when His light should cover not only Japan and the whole of Asia, but all over the world, has come". Speaking of Miss Root and her passing he said that he remembered meeting her at a hotel in Kobe and he still recalls "her gentle and full-of-love grace".

Mr. Tanaka from the western part of the island of Honshu paid a visit one day to the hospital where I was stationed; however, I was away at the time. Later he wrote and explained that he had learned of my address from Mr. Torii and said that he was a Bahá'í and had wished to see me. In a second letter, Mr. Tanaka wrote this interesting observation: "I believe that present day Japan indeed should find her aspiring way in the Bahá'í Twelve Basic Principles!" He also wrote that he was employed in a raw silk mill and that he had a family of ten children. Before leaving Japan I made sure that among the Bahá'í literature I sent to him I included the Bahá'í Child's A.B.C.

During his sojourn in the

United States, Mr. Fujita had occasion to live with Mrs. Corinne True and her family in Chicago for several years. And so it was that one day I received a letter from Mrs. True, telling me that through a discharged American soldier, she had received word that Mr. Fujita was alive in Japan. With a more complete address this time, I again wrote and this time also wired to him. In a few days, a wire reached me saying, "Received wire — many thanks — awaiting letter — hope you are well. Bahá'í Greetings, Fujita".

As soon as it was verified that he was in Yanai, a town some 600 miles southwest of Tokyo, I was encouraged to try making a trip to see him. Fortunately I was able to ride on the hospital train which our hospital was running to the north and south of Japan. After an overnight trip I arrived in Yanai on Sunday, May 19, 1946.

During the two days and night that I visited with Mr. Fujita, I found that at sixty-one he was youthful and vibrant in his work and enthusiastic in our discussions on the Bahá'í Faith. His work as interpreter at the Yanai Railroad Station, put him in contact with many American, British and New Zealand soldiers and nationals, thereby presenting op-

portunities to speak of the Bahá'í Principles. This, of course, is something he was not able to do during the long years of Japanese imperialism. During the war he had lived quietly, working on his brother's farm. The town of Yanai fortunately was unbombed.

Mr. Fujita had come to Yanai, after leaving Haifa in 1936, to find that his father had died. Feeling the urge to travel at this time, he left his native town and visited Formosa for about six months, and then China for about six months. A few years after his return to Yanai, his mother passed away.

He was very glad that the war was over and that now there was more opportunity to live and speak more freely. His wish was to go to a larger city where he could find a living and teach the Faith of Bahá'u'lláh, in conformance with the instructions of Shoghi Effendi.

We had many talks about experiences we both had had, and he was very glad to hear of the welfare of many of the American Bahá'ís, saying that he wished me to express his loving greetings to them. He brought out his address book when we were exchanging news about the friends and we went over every one of

the names to see what I could tell him about them.

It was good to learn from Mr. Fujita some of his experiences with 'Abdu'l-Bahá and Shoghi Effendi, and I wished that he could have gone into many more of his interesting experiences, some of which were told during the meals we had together. On the day he did not work, he took me on the tour of the town, pointing out the places of interest; on this trip we visited his brother's farm on which he worked and also went to the picturesque Inland Sea, where he liked to rest and fish on occasional summer evenings.

In learning of my plan to meet Mr. Torii in Kyoto, Mr. Fujita and I decided to send a wire to Mr. Fukushima, a friend of Mr. Torii. We sent this wire early one evening at a nearby postal station, saying that I would wish to meet the friends of Kyoto when I arrived there Tuesday morning. After sending this wire we walked back to Mr. Fujita's small room on the second floor of his brother's home. In a short while, from my position at the low Japanese table, I saw him bringing in a tray of four Japanese dishes, very colorfully prepared. The food was part of a marriage feast which neighbors across the street were celebrat-

ing, and they had kindly presented this food to me. Before tasting it, I photographed the table with the tray, beside which lay a copy of the *World Order* magazine. At this time also I was able to get a photograph of Mr. Fujita.

Because no new Bahá'í literature or news had lately reached him Mr. Fujita was very glad to accept some *World Order* magazines and the Guardian's book, *God Passes By*.

On Monday night I said goodbye to Mr. Fujita's relatives, who politely invited me to come again. Accompanied by Mr. Fujita and his niece, we then walked to the station where farewells were said as I boarded the train for Kyoto.

With a 300 mile ride overnight from Yanai, I arrived the next morning in Kyoto, which had also been spared from bombings. It was a beautiful city with temples, shrines and gardens. I was met at the station by Mr. and Mrs. Torii, and Mr. Fukushima. They had been waiting for me not knowing what I would look like. However, I was able to recognize Mr. Torii because of his cane and dark glasses, and as I introduced myself, there was a feeling of gladness at our being able to clasp hands. Mr. Fukushima was a Catholic and Esperantist, and had been a friend of

Mr. Torii for many years; therefore he knew of the Bahá'í teachings. He showed me an Esperanto book, *Bahá'u'lláh and the New Era*, which he said Miss Alexander had given him years ago.

After our warm experience of meeting, we decided to visit the Kyoto School for the Blind where Mr. Torii had been teaching for many years. (In the meantime, Mrs. Torii excused herself to return home to her duties). Before arriving at the blind school, Mr. Torii invited me to speak before one of the classes. On accepting, I was further told that it was a class in English, consisting of about fifty blind youths, ranging in age from fifteen to twenty-five years.

Arriving at the school, I was introduced to the principal and a few other instructors, after which we were served our tea and we then proceeded to the classroom. When introduced by Mr. Torii, who said I was an American soldier who would speak on the twelve Bahá'í Principles, I noticed the eager interest light the faces of the students.

Mr. Torii also acted as interpreter, and as I slowly spoke, I felt that what was not understood in English was interpreted very ably in Japanese. On our way out from the classroom at the

conclusion of the meeting, I passed a row of children who were straining with upturned faces to see who was passing. Then on Mr. Torii's suggestion, I was glad to shake hands with some of the students whose faces glowed at this experience.

In the office we again had some tea and were then treated to Japanese music played on Japanese string instruments. At the end of a well performed concert, I shook hands with the musicians and thanked them. We know that their custom of greeting is to bow to each other a few times, but now many are again learning the western customs.

Leaving the school amid the happy goodbyes of the students, we then went to Mr. Torii's home. There we had a dinner which Mrs. Torii had so very well prepared. On this visit I had brought food with me, some of the army "K" rations and some dehydrated soup mixture. These were offered to her with suggestions for cooking. However, we did not need the rations as I was informed that she already had made good preparations for a meal.

Although Mrs. Torii did not speak the English language, it was a pleasure to know her because she evidenced such a strong feeling of friendliness and kind-

ness. Through Mr. Torii, she told me that Miss Alexander had been a guest at their home and that they had spent many pleasant hours together.

After our dinner we were able to have some pictures taken inside and outside of their home. More pictures also were taken as Mr. Torii, Mr. Fukushima and I took a walking tour through the tree-lined avenues of temples and gardens, some of which we visited.

Our visit together had to be cut short that summer afternoon for it was necessary for me to meet the army hospital train. As we walked to the station together, I remarked to Mr. Torii how much I liked his wife. This he

translated to her, and as she understood, she smiled and put her arm about me. This gesture in public by a Japanese woman would not have been committed before the occupation because of the stern Japanese ethics. Arriving at the station we said our goodbyes, hoping that we would soon meet again for a longer visit.

Back in Tokyo, it seemed as if it was only a short time before I found myself leaving Japan. Before sailing for America, I sent my farewell letters to the friends, expressing my regret that another meeting had not taken place, but also my delight that we had been able to see and talk with each other.

May your eyes be opened to see the signs of the Kingdom of God, and may your ears be unstopped so that you may hear with a perfect understanding the Heavenly Proclamation sounding in your midst.

May your souls receive help and comfort, and, being so strengthened, may they be enabled to live in accordance with the teachings of Bahá'u'lláh.

I pray for each and all that you may be as flames of love in the world, and that the brightness of your light and the warmth of your affection may reach the heart of every sad and sorrowing child of God.

May you be as shining stars, bright and luminous for ever in the Kingdom.

I counsel you that you study earnestly the teachings of Bahá'u'lláh, so that, God helping you, you may in deed and truth become Bahá'ís.

—'ABDU'L-BAHÁ

MODERN MAN IS OBSOLETE

Book Review

MAYE HARVEY GIFT

IN AUGUST 1945 Norman Cousins wrote an editorial¹ for the *Saturday Review of Literature* which created such widespread enthusiasm that it has since been issued in expanded form by the Viking Press under the same title, *Modern Man Is Obsolete*². It was written in the white heat of inspiration and urgency, with great clarity of thought, upon the subject of vital import to every human being—the implications of the atom bomb.

He tells us, "The beginning of the Atomic Age has brought less hope than fear. It is a primitive fear, the fear of the unknown, the fear of forces man can neither channel nor comprehend . . . It has burst out of the subconscious and into the conscious, filling the mind with primordial apprehensions. It is thus that man stumbles fitfully into a new era of atomic energy for which he is as ill equipped to accept its potential blessings as he is to control its present dangers. While the dust is still settling over Hiroshima, he is asking himself questions and finding no answers. . . . Even assuming that he could hold destructive science in check, what changes would the new age bring or demand . . . in his culture, his education, his philosophy, his religion, his relationships with other human beings?"

The author brings encouraging answers to many of these queries. At the end he leaves the reader with still more vital and challenging questions—questions to which the Bahá'í Faith in its all-embracing peace program offers adequate and convincing answers.

The book indicates two means of survival man may consider at this crucial moment. First, he may seek to discover wherein he is clinging to an outmoded order and, by sheer force of will, make every possible adjustment to the unprecedented demands of his own environment without delay. And to this course the main body of the argument is committed. Or, he may turn his back upon the modern world and revert to the tribalism of 10,000 B. C. "Thus emancipated from science, from progress, from government, from knowledge, from thought, he can be reasonably sure of prolonging his existence on this planet." Fantastic and impossible, but what other alternatives? For "when on that day a parachute containing a small object floated to earth over Japan, it marked the violent death of one stage of man's history and the beginning of another . . . creating a blanket of obsolescence not only over the methods and products of man, but over man himself."

Modern man is obsolete because he has "leaped centuries ahead in inventing a new world to live in . . . but has confounded himself with gaps . . . between revolutionary technology and evolutionary man, between cos-

¹ *Saturday Review of Literature*, New York, N. Y., August, 1945.

² *Modern Man Is Obsolete* by Norman Cousins, Viking Press, New York, N. Y., 1945.

mic gadgets and human wisdom, between intellect and conscience." How apt are the Bahá'í Teachings both in recognizing this problem and indicating its solution: "The civilization so often vaunted by the learned exponents of arts and sciences will, if allowed to overlap the bounds of moderation, bring great evil upon men . . . The day is approaching when its flame will devour the cities. . . ." "There are two kinds of civilization, — material civilization which serves the physical world and divine civilization which renders service to the world of morality. The founders of the material and practical civilization are the celestial universal teachers . . . Material civilization is like unto the body; divine civilization is like unto the spirit." "Only when material and spiritual civilization are linked and coordinated will happiness be assured."

Mr. Cousins agrees with Julian Huxley that man is not instinctively warlike, but that he will continue so to act "if the same conditions are continued that have provoked warlike expressions in him in the past." He also agrees that man is gregarious rather than individualistic by instinct. Therefore he can be re-educated along such lines of activity for the general welfare as the conquest of disease.

Re-education is necessitated by changed economic conditions. Man is faced with new problems arising from abundance of material resources and power, and from a greater leisure which should not be frittered away on commercialized amusements. He now has the responsibility of preparing himself for the business of living. Of this Bahá'u'lláh

writes: "All men have been created to carry forward an ever-advancing civilization . . . To act like the beasts of the field is unworthy of man. Those virtues which befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth." "Be anxiously concerned with the needs of the age ye live in, and center your deliberations in its exigencies and requirements."

Re-education must be directed to inter-dependent living. Man has been forced to become a world warrior; he must now become a world citizen. "The greatest obsolescence of all in the Atomic Age is national sovereignty." "Any nation, however small, with atomic energy, is potentially as powerful as any other nation, however large." There is no longer a security of size or might. This means that henceforth "the only really effective influence between peoples is such influence as they are able to exert morally, politically, ideologically upon each other."

Unwillingness to grant authority to a world government, the author contends, is due partly to lack of clear distinction between world sovereignty and state jurisdiction. "A common world sovereignty would mean that no state could act unilaterally in its foreign affairs. It would mean that no state could have the instruments of power to aggress against other states. It would mean that no state could withdraw from the central authority as a means of achieving its aims. But it would not mean that the individual state would lose its jurisdiction over its internal affairs. It would not mean the arbitrary establishment of a uniform

ideology all over the world. It would not mean the forcible imposition of non-democratic systems on democratic states any more than it would mean the imposition of democratic systems on non-democratic states." Shoghi Effendi explains the Bahá'í ideal of unity in diversity: "It (the Bahá'í Faith) can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race." "It instills a love which, in view of its scope, must include and not exclude the love of one's own country. It lays, through this loyalty which it inspires . . . the only foundation on which the concept of world citizenship can thrive, and the structure of world unification can rest. It does insist, however, on the subordination of national considerations and particularistic interests to the imperative and paramount claims of humanity as a whole, inasmuch as in a world of interdependent nations and peoples the advantage of the part is best to be reached by the advantage of the whole."

Mr. Cousins says that the failure of early Greece to attain unity among its contending states was followed by decadence, while the success of the

liberated colonies in forming a federation made of the United States an outstanding world power: "The United States were created largely through their differences, differences so intense that only a common sovereignty could prevent international anarchy within the American group.

. . . The American experiment proved that diverse people did not have to be subjugated to be brought together, but that they could achieve common government through common consent." The Bahá'í Teachings also shed illumination upon this point: "Should any one object that since the communities and nations . . . have different formalities, customs, tastes, temperaments, morals, varied thoughts, minds and opinions, it is therefore impossible for ideal unity . . . we say that differences are of two kinds: One leads to destruction, and that is like the difference between warring peoples and competing nations who destroy one another . . . But the other difference consists in variation . . . Consider the flowers of the rose garden. Although they are of different kinds, various colors and diverse forms and appearance, yet as they drink from one water, are swayed by one breeze and grow by the light and warmth of one sun, this variation and this difference cause each to enhance the beauty and splendor of the others. The difference in manners, in thoughts, in opinions and in temperaments is the cause of the adornment of the world of humanity."

Regarding the suggestions short of world federation advanced for controlling the atomic menace the book states: "They all rest on naked chance. The chance that a counter-

weapon may be developed. The chance that war will be self-liquidating because it has become so horrible. The chance that no other nation is smart enough to develop its own atomic weapons without our help. The chance that an inspection can work with nothing behind it. In a time of dimensionless peril, we are asked to build on random chance."

Consider the author's evaluation of the United Nations Charter, which in June 1945 brought together delegates from forty-four nations, reflecting the determination of peoples in all parts of the globe to plan for peace as earnestly as they had planned for war: "It is no reflection on . . . the men who joined in its making, to say that it has become a feeble and antiquated instrument for dealing with the problems of an Atomic Age . . . A thousand years of the world's history were compressed in that brief fraction of a second during which Hiroshima was leveled. The world which the San Francisco Conference met to consider no longer exists . . ."

Victory has brought neither peace nor a respite, only a different emergency of wartime intensity. The atom bomb has snatched from us the leisure gradually to perfect peace machinery. World government must be achieved quickly; it becomes more difficult by the minute. Hence Mr. Cousins' urgent plea for a World Constitutional Convention. Should apparently insuperable obstacles arise, consider the calamitous finality of failure. This should spur men to such superhuman efforts as they have not hitherto believed achievable. We cannot afford to be without world government. Although it will not solve all post-war problems, it

will afford time in which to formulate an enduring peace based upon representative government, not upon world dictatorship.

This has long been a Bahá'í objective. In 1875 'Abdu'l-Bahá wrote in *The Divine Secret of Civilization*, His outstanding work on world reorganization, that the sovereigns "must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race . . . All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited. . . . The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission . . . Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover . . . and will remain eternally safe and secure." Then 'Abdu'l-Bahá assures a skeptical world that such an undertaking is not impractical nor impos-

sible, but that it will require ceaseless endeavor and indomitable determination reinforced by divine assistance.

Mr. Cousins concludes that the approaching and inevitable crisis endangering all human life is "created not only by the explosive atom, but by inadequate means of controlling international lawlessness. That control is inoperative without power, that power is dangerous without law, and that law is impossible without government." "This is the multiple challenge to modern man—to bring about world government and keep it pure, to keep his social, economic and political institutions apace with his scientific achievements; to make whatever adjustments are needed in his own make-up, conditioning and outlook on life in order to exist in an Atomic Age."

We close the book, asking how is man to bring about this sweeping re-orientation, this reversal of the disintegrating trends in civilization. Some new and powerful factor must intervene. History shows that the new factor in ancient Egypt which initiated the world-famed Jewish civilization was Moses. The new factor that revitalized the world when Judaism decayed was Jesus, the result, the Christian civilization. The vitalizing force in the Far East several centuries earlier is acknowledged by his-

torians to have been Buddha. The impetus which lifted Europe out of the Dark Ages, developing modern science and stimulating a great age of exploration is conceded to have been Islamic, stemming from Muhammad. Today the one figure comparable to these unique Personages is Bahá'u'lláh, Originator of the Bahá'í Faith. He has revealed a comprehensive, all-embracing pattern for a new age of human maturity. He has endowed His followers with a resistless spiritual power to surmount all obstacles, even to sacrifice their lives in so glorious a Cause. He has founded a world-wide Community which is, day by day, applying His Laws and developing His institutions—the basis of that Federation of which the world stands in such dire need. "A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war . . . and bent on the exploitation of all available sources of energy on the surface of the planet, a System in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life is moving."

Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood.

—'ABDU'L-BAHÁ

The Bahá'í Concept of Education

Editorial

MEMBERS of the Bahá'í Faith note with profound interest the restless stirrings which betoken the rise of new concepts in public and also in religious education. Particular attention is directed on efforts being made to supplement public education with religious classes conducted by various churches. It is clear that the older religions have not yet realized the need to follow 'Abdu'l-Bahá's advice as given in a Unitarian Church of New York during His visit in 1912. To the minister and the congregation gathered to hear Him, 'Abdu'l-Bahá said that when the religions came together to investigate the realities of faith they would find agreement.

The concept of education expressed directly in the Bahá'í teachings, and therefore applicable to members of the Bahá'í community itself, rests upon a few very impressive principles.

First, that education and training are mandatory and not voluntary. This principle goes beyond the attitude of the modern state in making school attendance compulsory for children up to a certain age, for it lays upon

the individual himself the command to regard the acquirement of knowledge as a moral obligation. This obligation for Bahá'ís is continuous through life. The Bahá'í is a student to the end of his days.

We find in the Bahá'í teachings likewise the principle that knowledge must serve humanity and not include sciences and philosophies which begin and end in mere words.

A third and vital statement about knowledge is that the root of all knowledge is the knowledge of God, which cannot be attained other than through His Manifestation. This establishes a criterion determining not only that which is true but also that which is actually knowable. With such a criterion, existing in its perfect fulfillment in the works of Bahá'u'lláh, human beings can attain true wisdom, which is to know the difference between truth and error and between their knowledge and their ignorance.

The fourth principle to consider is that education and training in the Bahá'í community are inseparable; that knowledge and character are interdependent, be-

cause it is the whole person who must be educated and not merely the emotional ego or memory processes of the mind. The whole person includes in education the relationship of the individual to society in addition to his relationship to his art, trade or profession. Moreover, learning and teaching are conjoined in the Bahá'í concept. The Bahá'í is adjured not only to be a student but also to share his knowledge with others, thus bestowing upon the individual a creative relationship to his fellowmen, and vitalizing the stream of his consciousness by giving it a continuous flow.

Since education begins with the child, it is important to note that the Bahá'í concept aims to make child education develop a future world citizen. The child is not to be conditioned by any special group indoctrination, whether of religious, economic or political philosophy. The child must acquire the foundation of character and right habit, and knowledge offered his awakening intelligence in terms of what the child can actually experience in action, feeling or thought. Spiritual maturity is fixed at the age of fifteen, after which the youth can decide for

himself in many matters, including religion.

Finally, the Bahá'í concept of education, eventuating in the development and training of world citizens, effects a true marriage between mental and moral elements of personality. A world citizen has his own useful trade, art or profession to make himself self-sustaining, but his work fits into the pattern of an evolving society whose goal is order, justice and peace. The world citizen is one who grows into this larger pattern of duty and responsibility, unlike the self-centered man whose work aims to bring him security or wealth in spite of the general anarchy in which he is forced to live. The world citizen is one who accepts the divine affirmation of the oneness of mankind.

The concept of education reflecting these principles is truly noble and ennobling. Moreover, it offers every Bahá'í group, small or large, the vitalizing effect of participation in the study and discussion of a body of spiritual truth which releases the creative power bestowed by God Himself upon a needy, an abject, an ignorant world. Bahá'í education brings regeneration of spirit as well as illumination of mind.

—H. H.

The Wind of Spring

DUART BROWN

DOWN on the bay the clouds chase their shadows over the waves, for the wind of spring has come. The blazing sun sends gleaming swords among the whitecaps, and the air has that fine high quality that makes you stare at a leaping fish in wonder for each silvery scale seems to stand out as distinct as a picture cut in metal. In the live oak the bush tits are building their nest, and what a wonderfully intricate structure it is for such small creatures to construct, an aerial castle woven from love! You hear a vireo toss its liquid song skyward, then call with comic pathos three tiny silvery notes that sound like "Jimmy did it! Jimmy did it!"

Jimmy didn't do it, of course, but somebody did. Somebody changed the world overnight from a place still lingering in the somber sadness of winter to a realm where delight plays music up and down one's backbone. A man or woman worth his salt catches the wine of spring in his blood; feels from heel to head like limber steel; would leap, run, sing, if he weren't held down under several layers of so-called civilization, a veneer that is too deep at times for our good.

It is time to let the wind of spring into our souls as well as into our nostrils. There is a clean scent of young growing things and it calls to us to build and do in a world where nature is busy replacing the worn-out things of winter. The young green is pushing up through the dead stalks of last year, and we see the first butterfly glistening its new wings in the sunlight, so fresh out of the chrysalis it seems unbelievable that such perfect beauty could also have life. Yes, there is change and newness in the air. The great pulsing breath of the new born earth is also in the wind, for down in the soil the earth worms are busy at work turning over and over the dark humus and thoroughly mixing it up so that nothing can be quite the same as ever before. The world has been washed, spanked for good luck, and set forth on a new year of life to see what it can do. The past is forgotten, the glorious future lies ahead. "Good," says the new born world, "it is time to build."

We can learn from the earth, we humans; learn also from the wind, the new strong sunlight, the bird singing by its nest, the whole panorama of a wonderful spring

day with all its stories of new beginnings. We can learn faith, for has not God shown us again that spring always comes after winter just as day comes after every night? We can learn strength, for has not the earth lost everything in the cold of the snow months, and is it not starting now from its beginnings with never a whimper or whine? We can learn to grow, for is not spring a time of growth and change just as true education is a continual growing up into ever finer skill at the game of living? We can learn love, for even the wild beasts are ruled by love in springtime, and the heart of the mother fox flutters for her cubs as surely as does the heart of the human mother over her baby.

It is a time to seek new horizons; to break forth from old fetters and free the mind to think as God desired us. The world is moving too fast for winter thinking, for conservative ostrich practices with the head and eyes. A complacent man is as good as dead in this world of change. Youth feels this change and so constantly seeks to break loose from stale fetters and find the freedom that it knows is to be had. But youth is not an age in years; it is a state of mind, and the oldest among us can be young if he only wills it so. What then

is the young state of mind? It is flexible, is it not? It is a readiness to adapt, to give and take, and to spring back after being shoved away, to be as resilient as a green withe of willow or the bounding ball that is a running wild cat. Man's supreme adaptability combined with his superior intelligence has helped him master the world. But it is always when he is flexible, when he has stayed young, that he has advanced. A people grow old and careworn when they cling to the past. Tyre, Niniveh, Rome, Athens, the peoples of all these great cities lost their glory when they lost touch with the future.

So the spring calls to man each year and cries: "Awake! Be on with you! There is work to do; building to be accomplished. But be young while you are about it. Be young and enjoy yourself"

Now this spring of 1947 has a special significance for us all. It is the first real spring after a war, a great world embracing, world shaking war. Last spring we were still too numb from that war and its after effects to really enjoy the new birth of the world. But the true significance of the spring of 1947 is that it gives us a time to take a deep breath, several deep breaths of the wind of spring, and start in on what must be done. We must cut the Gordian

knot of the modern world. Its problem is on all men's lips and all men's minds. Its question is written across the face of the earth in capital letters: *What Shall We Do To Prevent A New Earth-Destroying War?*

The answer lies, as so many answers lie, in the hearts of all of us. It lies in the way we respond to the world about us; whether we accept its evils with a shrug of the shoulder and a bitter word, the old, old fruitless way of man when faced with a difficulty he considers overwhelming. The new world upsurge of faith in God that is the Bahá'í Faith is not that kind of answer. Instead the Bahá'í Faith partakes of the vigorous, tireless nature of spring itself, the endless flexible energy that causes a tiny plant to push up between huge stones and burst them apart. Bahá'ís everywhere know that they are a part of the new spring of religion that has come to renew and increase the old, to transform it to a higher plane to meet the problems of

modern man. The old world of war and prejudice and hate between men must go and be replaced by a new and glorious world of cooperation and peace. In this spring of 1947 the task before us is stringent and awesome for the seeds of trouble and suspicion are thick among men and the drums of war rumble ominously on the horizon. Yet it is the nature of a man's heart when it is filled with buoyancy of spring and youth that it does not doubt, nor hesitate, but, above all, has faith, faith in God and in itself. The Bahá'ís become like the green grass and the young leaves that spread everywhere across the land because the world is ready for them, and the sun has come to warm and protect them. They become a part of the pulsing heart of the new world to come, ready with their examples of kindness, courage, integrity and cooperation among men to lead the way out of the wintry fastnesses of the sad past into the sunny valleys of spring.

This is the Day, O my Lord, which Thou didst announce unto all mankind as the Day whereon Thou wouldst reveal Thy Self, and shed Thy radiance, and shine brightly over all Thy creatures.

—BAHÁ'U'LLÁH

The Same Sun

A Review of The Bahá'í World—Vol. IX

LEWIS ZERBY

THE title, *The Bahá'í World*, should be the occasion for sustained meditation on the part of those who follow the Bahá'í Faith. In the first place they should think of a world which is indeed a Bahá'í world; they should contrast it in almost every detail with the present secular world. The unity and universality of the Bahá'í world stands in vivid disparity to the warring plurality and particularity of the secular world; the use of atomic energy for creating the havoc of Hiroshima is a far cry from the religious use of the same energy for building a cultural and spiritual society founded on the moral principles revealed by the Prophets of God. The present world with its worship of instrumentalities, its impersonal selfishness, its lack of sensitivity to human suffering, is sadly in need of some directive ideal which can give the term "progress" a meaning, and which can serve as a goal toward which progress can be made. The idea of a Bahá'í World made actual is such a directive ideal, toward the realizing of which Bahá'ís throughout the world work.

Secondly, the phrase, Bahá'í world, should cause a believer to think of the actuality of the Bahá'í community in the world today; for there is a Bahá'í community which is more and more completely encompassing

the world. This actuality is the subject and substance of *The Bahá'í World*.

Volume Nine of the Bahá'í International Record is particularly important because it describes the activities of Bahá'ís during the war years from 1940 to 1944, A. D., or 97 to 100 of the Bahá'í Era. And reading this record one realizes that these four years were years of a constructive program which will be of far greater ultimate significance than the war's appalling destructiveness. Throughout this record's thousand and three pages one feels the breath of a new life, a new hope for this world sick of secularness and profanity, weary of wars and suffering.

The editors of *The Bahá'í World*, Volume Nine, have done a masterful job of combining the intellectual, the spiritual, the geographical, and the aesthetic aspects of Bahá'í progress. The many articles by Bahá'ís attest to the intellectual vigor of the followers of the Faith. Mr. Kenneth Christian has pointed out in his exemplary article, "Our Heritage from Bahá'u'lláh", that the Bahá'í Faith provides the "basis for true education". He contrasts "modern emphasis on materialism" and our increased specialization which substitutes a narrow "training" for education with the basic and spiritual education promulgated by the Prophet of God. This real Educator "trains the character and spirit; and this

The Bahá'í World—Vol. IX, 1940-1944, a Biennial International Record. Bahá'í Publishing Committee, Wilmette, Illinois, 1945.

training results in the courtesy, the ethics, the social idealism, the arts and sciences, which have been the intellectual and spiritual glory of every culture and civilization." The contemporary educators who recognize the need for basic colleges, for core-courses, and for general education, but who have no philosophy for formulating such colleges and cores, would do well to read the Bahá'í writings on basic education.

Other articles also show that Bahá'ís are aware of and awake to contemporary intellectual problems. "The Bahá'í Principle of Civilization" by Horace Holley points out that: "The Bahá'í Dispensation combines and coordinates what in the world has been hopelessly separate and divided: divine truth and social authority; spiritual law and legislation; devotion to God and justice to man; the rights of the individual and the paramount responsibility of the social body."

Alain Locke in writing about "Lessons in World Crisis" notes that "in the field of education, we seem to be on the verge of realizing that international-mindedness can only be created through some definite collective effort at mutual understanding and by developing a sense of common purpose among educators throughout the world."

Other articles which demonstrate the intellectual vitality of present-day Bahá'ís are: "The Concept and Goals of Human Progress" by Stanwood Cobb, "Ways to Wholeness" by Raymond Frank Piper, "Science and the Open Mind" by Glenn A. Shook, and "Islám and the Scientific Spirit" by Robert L. Gulick, Jr. Bahá'ís who want convincing arguments to use in

correcting those people who see nothing good in the Muḥammadan Faith will find this last article of great importance.

The many non-Bahá'í references to the Bahá'í Faith included in the present volume, provide proof of the impact which this world religion has made on the modern mind. Among the authors cited in this section are: Leo Tolstoy, Helen Keller, former President Masaryk of Czechoslovakia, late President David Starr Jordan of Leland Stanford University, Luther Burbank, and President Eduard Benes of Czechoslovakia.

More important than its intellectual force is the spiritual influence which the Bahá'í Faith has brought into the world. The selections from Bahá'í Sacred Writings provide the spiritual core of this volume. Included are excerpts from the words of both Bahá'u'lláh and 'Abdu'l-Bahá. There are also a number of articles written by Bahá'ís showing the spiritual progress of the Bahá'í world order.

The maps which graphically show the spread of the Bahá'í Faith over the globe and the articles and accounts of Bahá'í activity throughout the world show impressively the progress the forces of God have made during these four years of world conflict. Seeing this evidence one is reminded of Shoghi Effendi's words:

"From Iceland to Tasmania, from Vancouver to the China Seas spreads the radiance and extend the ramifications of this world-enfolding System, this many-hued and firmly knit Fraternity, infusing into every man and woman it has won to its cause a faith, a hope and a vigor that a wayward generation has long lost, and

is powerless to recover. They who preside over the immediate destinies of this troubled world, they who are responsible for its chaotic state, its fears, its doubts, its miseries, will do well, in their bewilderment, to fix their gaze and ponder in their hearts upon the evidences of the saving grace of the Almighty that lies within their reach—a grace that can ease their burdens, resolve their perplexities, and illuminate their path.”

The fact that the Bahá'í religion is an aesthetic as well as an intellectual force is demonstrated by the verse and music which is included in this volume. Of particular beauty and spiritual profundity is the poem by Ruhaníyyih Ruth Moffett entitled “To Pray”:

“O Mount Carmel, chiseled of dark turquoise,

Holding a sacred portal to the sun,
Oft up thy lovely terraced garden path

Climb many pilgrim feet when day is done

To Pray.

“They kneel, they bow in reverence
in that Shrine,

Lovingly the sacred threshold kiss.
Lo!

There shines the spirit of the Master,
blest,

With hope, compassion, bliss for
those who go

To Pray.

“Like foggy day their troubles disappear,

And sorrow fades as mist before
the sun.

Their hearts gain peace and radiance
divine

When souls unite in meeting That
One
To Pray.

“The world now eateth lotus leaves
and sleepeth,

The Golden Dawn is here! O we
beseech

The pilgrims who in prayer have met
our Lord

To rise, to wake the world and
then to teach

Others to Pray.”

It is to be hoped that future volumes of *The Bahá'í World* will see more and more poets and musicians turning to the Faith of Bahá'u'lláh for the inspiration and beauty it can so splendidly provide.

A review of this volume would be woefully incomplete if it did not include mention of the excellent illustrations which accompany the text. The color pictures of the design for the completion of the sepulcher of the Báb at Haifa and of the first Mashriqu'l-Adhkár of the West at Wilmette set the tone and spirit for the entire rich and beautiful volume.

However, this addition to the Bahá'í World should not be the occasion on the part of Bahá'ís for any smug contentment, for any enervating self-satisfaction. Much progress, spiritual, intellectual, aesthetic, and geographical has been made, and those who have assisted in making this progress possible deserve much praise. But there is more, much more, to be done. We are yet pioneers as the map of Bahá'í centers attests.

The article, “By the Mouth of His Prophets” which was written by Maye Harvey Gift contains two passages which summarize the theme of

this war age edition of The Bahá'í World: "The sacred Books describe this particular era in seemingly contradictory terms. . . . They depict a twofold process, one integrating, the other disruptive. The former represents the birth of the ideals and institutions worthy of the Day of God; the latter is indicative of a 'civilization that has refused to answer to the expectations of a new age, and is con-

sequently falling into chaos and decline.' In reality, these both result from a new infusion of divine energy throughout the world. 'The same sun that makes the flowers to spring and the trees to bud, causes also the decay and disintegration of what is dead and useless; it loosens the ice and melts the snow of winter, and sets free the flood and the storm that purify the earth.' "

ALCHEMY OF LOVE

IDA ELAINE JAMES

Then will the dawning rays of a glorious age
Kindle the driving power of dreams,
Freshening breezes turn a glamorous page
Where beauty is as beauty seems.

Then will unfit endings melt away,
Lost in the light of ideality,
Love and loveliness outlive the day
And flower on through immortality.

When love achieves its alchemy with all,
When ignorance and hate are banned!
That day is drawing near, though shades appall,
As love reveals the Promised Land.

The Mature Man

BAHÁ'Í WORDS FOR MEDITATION

Let your vision be world-embracing, rather than confined to your own self. (p. 94)

All men have been created to carry forward an ever-advancing civilization. (p. 215)

That one indeed is a man who, today, dedicateth himself to the service of the entire human race. (p. 250)

Bend your energies to whatever may foster the education of men. (p. 9)

Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. (p. 210)

Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. (p. 289)

Lay not upon any soul a load which ye would not wish to be laid upon you, and desire not for anyone the things which ye would not desire for yourselves. (p. 128)

Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. (p. 33)

The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. (p. 97)

Blessed is the man that hath acknowledged his belief in God and in His signs . . . (p. 86)

Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. (p. 196)

Amity and rectitude of conduct . . . are the marks of true faith. (p. 205)

Be anxiously concerned with the needs of the age ye live in, and center your deliberations in its exigencies and requirements. (p. 213)

To act like the beasts of the field is unworthy of man. Those virtues that

These selections are from *Gleanings from the Writings of Bahá'u'lláh*

befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. (p. 215)

The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. (p. 215)

The earth is but one country, and mankind its citizens. (p. 250)

It is incumbent upon every man of insight and understanding to translate that which hath been written into reality and action. (p. 250)

They who are the people of God have no ambition except to revive the world, to ennoble its life, and regenerate its peoples. (p. 270)

Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves. (p. 277)

Be not grieved if thou performest it thyself alone. Let God be all-sufficient for thee. (p. 280)

Ye are the fruits of one tree, and the leaves of one branch. (p. 288)

A kindly tongue is the lodestone of the hearts of men. (p. 289)

Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. (p. 297)

Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people. (297)

Observe equity in your judgment, ye men of understanding heart! He that is unjust in his judgment is destitute of the characteristics that distinguish man's station. (p. 204)

Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. (p. 285)

He hath chosen out of the whole world the hearts of His servants, and made them each a seat for the revelation of His glory. (p. 297)

Let truthfulness and courtesy be your adorning. (p. 305)

It is through your deeds that ye can distinguish yourselves from others. (p. 305)

This is a Revelation which infuseth strength into the feeble, and crowneth with wealth the destitute. (p. 184)

WHO ARE WE?

AUDREY ROBARTS

We are readers of the news
Of strife and destruction,
A shaking earth and lives taken,
But not ours.
We are listeners to the call
Of narrow loyalties, and cautiousness
Which insulates us from our fellows.
Exclusiveness is theirs, we say,
Not ours.
We are onlookers of abuses
Toward our undiscovered friends;
Silent sitters along the boulevards of crime.
The defects we see are another's,
Rarely ours.
This is our self—
Earthbound like a grounded plane.

We can be happy gardeners
Who see, as spring's first crocuses,
Fellowship and peace spring up
In the bare brown garden of the world.
This hope is ours—
Or stonecutters preparing to build
Of thoughts and actions smoothed to fit
A building the like of which
No eye has ever seen.
This privilege is ours.

Man, on this tiny earth,
Alone of all creation has seen a vision
Of what all working together can create.
This joyous effort could be ours.
But who are we when part within us wills to sit
While another part strives to fly?
Who do we think we are, we people of two worlds?
Let us rise like a plane in the morning mist,
From the earth of our idle fancies,
To the timeless, spaceless world of the spirit of faith.
Then bringing back to earth again
The glorious vision, strive to make
A new world for a new mankind.

WITH OUR READERS

OUR leading article "A Bahá'í Declaration of Human Obligations and Rights" makes clear the fundamental Bahá'í teaching that the basis and permanence of human rights is dependent on world government which in turn is founded on a worldwide Faith. The National Spiritual Assembly of the United States and Canada has submitted this statement to the United Nations Commission on Human Rights. It makes a fitting opening article for volume XIII of *World Order*, and calls for deep study and pondering by all who are laboring for justice for all mankind.

Michael Jamir who contributes "Bahá'í Encounter in Japan" is now out of military service and is living in Philadelphia, Pennsylvania. This account of his experience in Japan well illustrates how widespread is the Bahá'í Faith and how eagerly a Bahá'í in a new country seeks for fellow believers.

A review of the book *Modern Man is Obsolete* is contributed by Maye Harvey Gift of Peoria, Illinois. Our readers will remember her article, "Two Facets of One Gem" in our January issue and many know her as one who, with Alice Cox, produced the fine compilation entitled *Race and Man*. Those attending Loughelen Bahá'í School remember several courses which she has given there.

The editorial by Horace Holley "The Bahá'í Concept of Education"

will help to clarify the confused ideas as to the meaning and basis of true education. The material on Bahá'í education presented in this editorial was outlined by Mr. Holley in a presentation of the subject to a sophomore class in the School of Education, Northwestern University, during January, 1947.

Duart Brown's contribution "Wind of Spring" fits well into this first issue of volume XIII of our magazine. Our readers will remember Mr. Brown's "Chasing a Hobgoblin" in our February issue and in this department of that issue was an account of Mr. Brown's busy life in studying and writing.

Under the title "The Same Sun", Lewis Zerby contributes a review of volume IX of *The Bahá'í World* as a number in our Bahá'í Literature Series. In this series during the last two years we have published reviews of the most outstanding Bahá'í publications. The last previous one in the series was a review of *Bahá'í Administration* by Horace Holley in the February issue. Dr. Zerby received his doctorate from the University of Illinois and now teaches in the Basic College of Michigan State College, East Lansing. His "Modes of Living, Spiritual and Modern" appeared in our April, 1939, issue.

A new department which the editors hope will continue monthly through the year we are calling "Bahá'í Words for Meditation". We

shall be glad to hear from our readers as to whether these selections from Bahá'í writings meet a need and make the magazine a more valuable teacher.

The poem entitled "Who Are We?" is Audrey Roberts first contribution to *World Order*. Mrs. Roberts home is in Toronto, Canada, where she and Mr. Roberts are very active in the Faith.

We are happy to print in this issue a poem entitled "Alchemy of Love" from the pen of Ida Elaine James. This is Mrs. James' first contribution to the magazine although her poems have been published many times in printed works. Her home is in Chevy Chase, Maryland, and she participates in the Bahá'í activities in the area of our national capital, Washington, D. C.

* * *

This April issue begins Volume XIII of *World Order* and with it comes a change in the outer appearance of the magazine. Another new feature is a picture on page one with a fitting Bahá'í caption. Page two has a quotation from a Bahá'í author. This will be changed each month and we hope it will enlighten the stranger as to the meaning and scope of the Bahá'í teachings.

We hope, too, that our readers will like these changes and that the new make-up will attract new readers, both Bahá'í and non-Bahá'í. The contents of the magazine are, of course, the most important, and our gratitude goes out continually to those who generously contribute, both often and occasionally, to make

the contents valuable. In order to carry out the Guardian's injunction that our teaching appeal to the "leaders" and the "masses" we can use a wide variety of types of articles and poems. We ask for your continued cooperation.

* * *

Parts of a letter from Rúhíyyih Khanúm to a friend have been quite widely circulated, with her permission, by the National Teaching Committee, but there must still be many who have not had an opportunity to read these excerpts and to feel the sympathy and understanding and wisdom in this warm and loving letter written by one who knows a woman's life in the West and in the East and now shares the life and cares of the Guardian. Although written July 31, 1943, the following words do not sound outdated:

"I am so rushed these days I never have time to collect my thoughts. I keep wondering about this tremendous pressure we are all living under and I come to the conclusion always that just these days are very special days, unlike any other ones in our lives or other generations' lives. They are, I always visualize them so, anyway, days of mad sifting. All the world—and we Bahá'ís too—is being sifted to the last ounce. Will we be chaff or prove wheat? That seems to me to be the whole point. And I would not care, if I were you, if the house died of dust: of course I do not mean you should throw up cleanliness and what not. I just mean I would get it in perspective as much as possible. 'Abdu'l-Bahá used to always say we must give up the unimportant things for the most important ones. Each one

has to judge for himself how to do that.

"The whole world needs a new life, including most of us, and the life we will have to find is inside ourselves. I am groping for words, but I believe very strongly that the Bahá'is must learn to live the life inside their own selves. That is what the great Bahá'is like Martha Root and mother and many others learned to do. They fixed their inner compass; the rest was easy once they had done that. Mother used to always tell me that the Báb told Qurratu'l-'Ayn to attain to the invariability of the inner state.

"I don't think that mind, in the sense of a load of well-ordered facts, is as important as spirit. No matter how much any Bahá'í studies, he is never going to know it all—the Cause is too great for that, its implications too vast. But if each one of us could only learn how to be Bahá'is in relation to Bahá'u'lláh, how to become changed through the power of His Faith—that is to me what we need most.

"Another of my thoughts these days is that we cannot possibly imagine the atmosphere in which we are living, and the tremendous pressure it exerts on us without our knowing it. The whole world is a veritable cesspool of evil and corruption, that is why it is suffering so, and it seems to me sheer sentimentality to go around pretending people are good but conditions are bad. People are mostly bad and have produced in consequence bad conditions and this is the day of winnowing, all are being flayed and have to be sifted, we Bahá'is along with the rest, but we have the priceless advantage

of understanding the why and wherefore and being able to cling to the truth. If we could see with the eyes of truth we would probably be astonished to see what we Bahá'is represent in this darkness. The fact that we are firm, clinging to our Faith and serving it is a vast spiritual victory. So I don't think we should be discouraged by either our personal condition or community condition. The weight we carry is heavier than we realize.

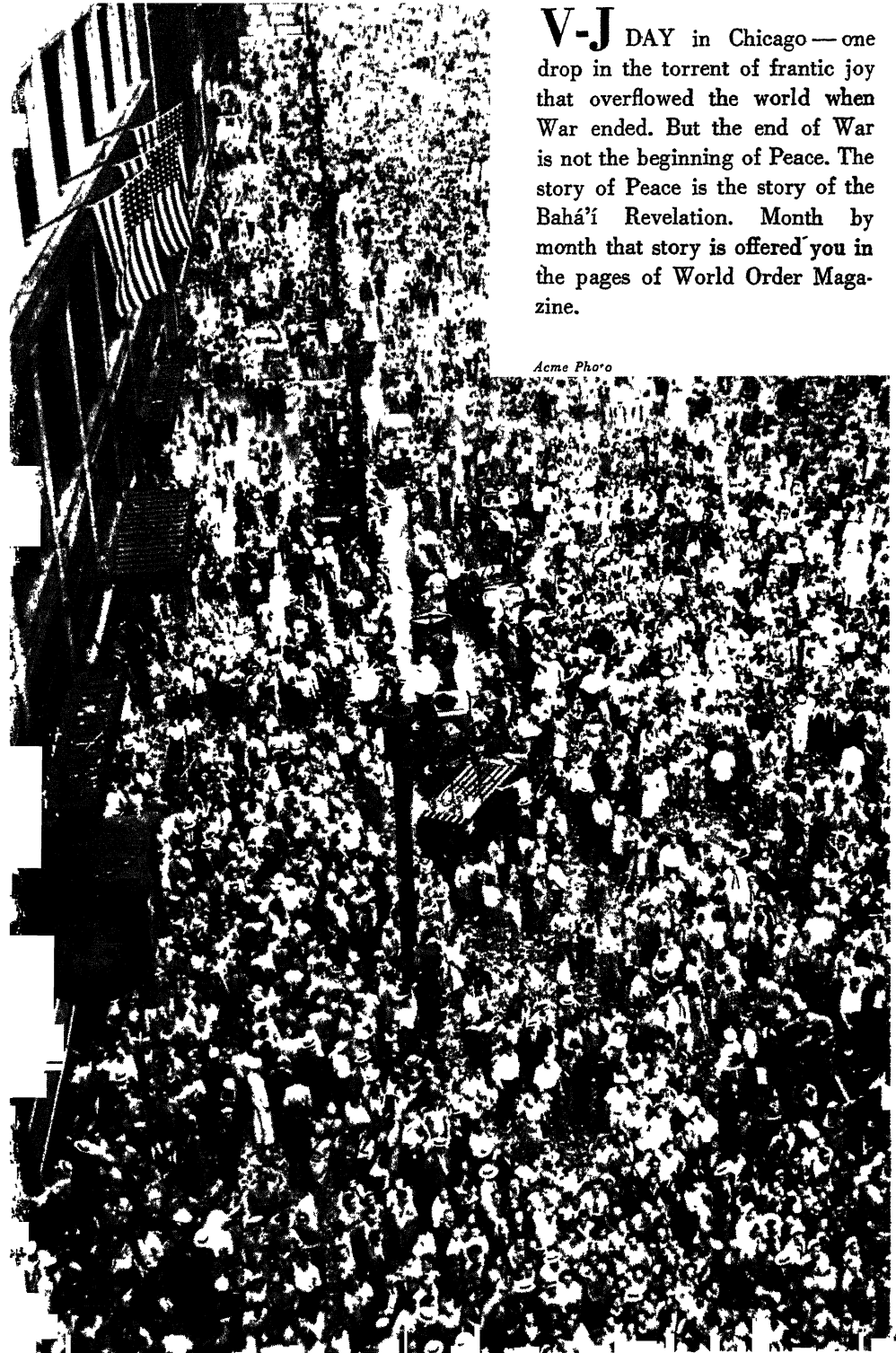
"I have come to the conclusion that amongst the Bahá'is there are not many who are in a condition to give out, they need to receive. They are not yet self-supporting spiritually and I think that consequently all those who can should try to strengthen themselves so as to be able to give out to their fellow Bahá'is. So often one sees inharmony in a community caused by the weakness and immaturity of some members, and it could be removed in a moment by a believer of large spirit, one who would be able to quietly draw from the friends their higher reactions, recall them to both themselves and the Teachings. It seems to me this is the most precious gift and the greatest need at the moment. I am simply astounded sometimes when I see the finest Bahá'í teachers, devoted, sacrificing everything, but without power of either creating or maintaining unity.

"The Guardian himself is so busy he is almost unable to keep abreast with his work. These are crisis years. If we all stand firm and see them through we will witness better days. Sooner or later they must come for the whole world."

—THE EDITORS.

V-J DAY in Chicago — one drop in the torrent of frantic joy that overflowed the world when War ended. But the end of War is not the beginning of Peace. The story of Peace is the story of the Bahá'í Revelation. Month by month that story is offered you in the pages of World Order Magazine.

Acme Photo



THE New World Order of Bahá'u'lláh displays a uniquely universal power of appeal. It reaches people of every class, of every degree of intelligence or culture . . . It appeals to the Occidental scholar or business man, as well as to the untutored peasants of Asia.

THE Bahá'í Faith, like all great spiritual forces, shows the power of annihilating prejudice and of uniting members of different religions, different races, and different nations into one living brotherhood. This is the kind of miracle of which the Bahá'í Faith boasts. It bases its proofs, not upon miraculous births or miraculous deeds of its founders, but upon miracles in the transformation of human character, especially in the way of abolishing prejudices and emotional barriers. It is bringing together Jews, Zoroastrians, Moslems, Christians, Buddhists, Confucianists—welding them into an organic whole, a living breathing body of brotherhood and love.

Excerpts from
Security for a Failing World
By STANWOOD COBB

WORLD ORDER

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The Bahá'í Basis for Human Relations

DAVID S. RUHE, M.D.

IN the bony skull case of man lives the soft brain stuff which alone has placed mankind today on the top of evolution's biological heap. In this brain lies the emotional force of the soul, the power of the mind with its gift of reason, and the spiritual capacity to know and love God and His Prophets. From this intricate and amazing neuronic material has come the fullness of emotional life, the discoveries of nature's laws, and the wit to live by the precepts of the Bibles of all Faiths. In, by, and from such a brain we each must seek to achieve a balanced personality, creative, tough, sensitive, attuned to eternal truths.

The Bahá'í teachings predicate three great factors for a balanced and whole human development: (1) sound emotional or soul development, for sound emotional life produces fullness of experience no matter what physical equipment we have been

given; (2) sound intellectual or mental growth, for the intellect is our instrument to understand and bend nature; (3) sound spiritual development, for contact with the divine world is the vital element which makes the other two truly significant. None of the three are readily separable. Each closely interlocks with the other. Lack of development in one area is reflected in over-compensation or shrivelling in the others.

But the brain which rules each one of us is also our great sore spot. The enormous complexity of its mechanism makes each brain an incredible creative tool. But such complexity means also the possibility of every kind and degree of emotional, intellectual and spiritual difficulty. It has wisely been said that each one of us is a mite crazy. We each recognize peculiarities in other personalities. Especially we recognize the tragedy of insanity, that serious breakdown in personality

structure which all of us know somewhere among our acquaintances. As infectious diseases fade upon the medical horizons, civilization's greatest threat looms: mental disease. We must concern ourselves also about the degenerative diseases of the old. But our great focus must be the mental disease which disorders those in the prime of their life activities. Mental disease lives inside the skull case, in the lumpy and wrinkled brain mass. Here lives the peril of our times. But here, too, is the talisman which must be awakened to the life of the spirit and educated to intellectual maturity and emotional fullness.

Insanity cripples its afflicted ones. Such severe derangement of the mind places its victims in institutions, where they are a burden upon, but not a danger to society. The great hazard to mankind today lies not in its cripples, but in the apparently sound and healthy persons whose brain educations have been bent into psychopathologic trends. Most persons do not even recognize these forms of mental illness, although history has shown how virulent some of them are. Some who are themselves victims of these dangerous psychologic illnesses would of course strongly object to their being called by this

name. But it is nothing new that humans have difficulty achieving perspective upon themselves. The social scene is so complex that great variations from the norm are permissible and so often we are misled in what is true pathology. Let us examine a few of these mental problems which so concern us today, because they blight and obstruct society's pathway.

Individuals whose emotional life has been disrupted in one way or another manifest all the vast conglomeration of effects which crowd our psychiatric textbooks, which fill our clinics, and which vex our wisest physicians. These persons are the emotionally maladjusted, the compulsive, the impulsive, the homosexuals, the despairing, the fugitive—the whole torrent of those who suffer from the neuroses.

There are those who educate the intellect to the virtual exclusion of the other areas of the brain capacity for growth. Broadly speaking, these persons suffer from one or another of the forms of *materialism*. The scientist becomes a worshiper of material laws, although his altruism may frequently be very praiseworthy. The economist or business man worships the flow of material things, and may call himself a capitalist or a communist. The

common man worships the skills and knowledges required to bring him physical comfort, pleasure and security. If he ever heard the word, he might call himself a hedonist. But how is this materialism an illness? We have only to look through the leaves of history books to discover that civilizations have fallen because of this "dreary bog of materialism." This bog slowly suffocates morality, ethics, religion, sucked under into an airless muck rich in organic resources, but fatally water-logged. The intellect is our weapon of survival. It is a poor fate for such a weapon to let it hack suicidally at itself without a guiding spiritual hand.

And those whose spiritual development has been stifled or retarded or twisted have many curious psychologic complexes or disease. Some churchmen have a strange sickness called religious literalism; others have what is called secularism; perhaps these may be described as materialism in the sphere of religion. Some churchmen too have a mental aberration called monasticism, which generally produces a simultaneous physical, mental and social sterility. Others own a brain arterio-sclerotic process which we might call dogmatism. Some church systems have that group mental pathology which in

Germany, Italy and Japan was called fascism, and which in this case is termed authoritarianism. And almost all churchmen suffer from that egocentricity which is unwilling to settle for the great similarities of faith as against the petty differences of interpretation; we can call this very simply sectarianism.

Laymen who have carried religion too far and too blindly have fallen, as 'Abdu'l-Bahá says, "into the slough of *superstition*." Superstitions in our day of enlightened scientific observations certainly comprise a symptom-complex of at least a mild illness. Many have fallen into a blind idolatry of worship of form in the church against its substance. The golden calf is not in our past, but lives in our present. The technically trained person of today has generally fallen into the sceptical and cynical processes of *agnosticism*. And there are those who question the infinite and are *atheists*.

As we observe groups of people and their interrelationships, we can observe certain *group* aberrations. Possibly these are the most dangerous of all to mankind. We are all familiar with the concept of classes of society. It is far too easy to forget the ever-shifting nature and boundaries of so-called classes. The

lines arbitrarily drawn by students of sociology for their observations are all too readily borrowed as flat realities by demagogues, or by organizers who put labor at management's throat, or the poor to storming the gates of the rich. And those who believe in classism are living with a subtly dangerous mental disease. In some countries classism has a singular mold called casteism. But both are the same mirage of theorists and politicians.

Most dangerous of all, the dynamite in our civilization's very foundation, is racism. Racism is a gnawing fungus psychopathy eating through all levels of our thoughts and personalities. It is the clear source of many wars. And in this day of fearful atomic energy release, we must look upon any obvious and blatant cause of war with great foreboding. Racism exists everywhere in the world in greater or less degree. It is found in every community in our land, and in every other land. Most ominous of all, it lies rooted in the brains of each of us, a little, or often a great deal.

Rabbi Lee Levinger and other Jewish leaders have pointed to the modern tragedy of the Jews. The Jew has virtually abandoned the religion of his fathers in favor of the materialism of his

times, but anti-Semitism keeps him in a perennial limbo of social unacceptability.

The true native Americans, the Indians, have been the victims of racist white aggressions which might be pardoned today, if the so-called democracy of our land gave him now his justifiable birthright as a full citizen. But pure red-skinned racism holds him from his franchise.

From Florida and the Southwest to the Straits of Magellan racism has made the Latin-American and his mestizo offspring a racist nightmare to "pure white folks," and even to themselves.

Our Japanese-American fragment of population performed splendidly in the recent war, and demonstrated the fundamental errors of yellow-skinned racism when applied to our own Nisei. And our ally China played so important a war role that it made more emphatic the social isolation of Chinese-Americans.

The opening battles of the Philippines and the guerilla fighting of four long years on the islands have been an honor to the brown Filipino, but a dilemma to the racist. And who has visited the melting-pot of Hawaii without vivid impressions of the success of one race experiment?

Nazi Germany died in ashes,

victim of her fatal absurdities of Aryan racism. Holland walks gingerly, and in retreat, upon the flowing lava of Indonesian brown racism, converted to nationalism. Britain sits in sombre study over its volcano of brown India. Russia sits psychologically serene in her structure of racially equalitarian soviet republics. South Africa has split its national personality by its well-concealed disfranchisement of its native Africans.*

And *America—ah! America whom we would like to see as the moral leader of our world—America sits in unbelievable indecision and even confusion upon the problems of her minorities. America permits democratic constitution, its laws and legal machinery to be systematically flouted by an anachronistic mental pathology which focuses on ten million unfortunate Negroes. In wonderful America a tenth of her population are half-citizens because of racism—racism in a great and honorable nation which prides itself upon “liberty and justice for all”.

The color line is the battle line of racism in America. That a color line is completely unreal may of course be observed by any child who sees the variety of complexions in our so-called white population. That there is

no sound reason for this variety of racism can be readily substantiated on anatomic, intellectual, social or moral grounds. That the racism nonetheless exists in poisonous forms is very obvious. And it is also obvious that this type of vicious racistic emotional sickness has grown in our regional and national personalities for observable reasons out of clear-cut physical and social circumstances. Lillian Smith, courageous liberal who dared to write *Strange Fruit*, distills the racism of Mr. White Man of the South into one sentence: “It is unfortunate that we white Southerners learn about God, sex and segregation at about the same time in our lives; and so we become confused.”

We have recognized some of the mental sickness of our day. Let us outline a two-part program of treatment, for ourselves—for each of us has a little of these ailments—and for our land.

One: We must join and support the strong, determined and sound beginnings made toward curing our land’s mental diseases. Fortunately, these United States are rich in men and women of vision. Some are awake, some drowsing, some still asleep. In the South, the Southern Conference for Human Welfare car-

ries on its excellent and courageous work with a slim membership. It makes of racism a fundamentally economic rather than a human issue; this is sound strategy for those who cannot see that Negro-hating is a red herring of native fascists. The Southern Regional Council enlists the aid of another slim minority of liberals; but it always hovers delicately balanced on the problem of alienating its timorous membership by too enthusiastic advocacy of inter-racial amity. The Christian churches are making some of the necessary concessions, but have not yet opened their doors to inter-racial worship. The social agencies and the recreational ones are taking quiet steps forward, but forward. The labor organizations offer strong hopes of an ultimate clearing away of some of the debris of racism; here again it is the economic approach rather than the human one. The Bahá'í Faith and its contribution must not be overlooked. Perhaps America can conquer racism before it stunts our international growth, before we demonstrate abroad the perverse attitudes of the insecure man instead of the generous and considerate strength of a great power. The psychiatric and social retaining of our vast living and adult population is an enor-

mous labor. But we have a beginning.

Two: We have recognized that the primary source of these illnesses is the human brain. We must therefore, like Father Flanagan of Boys Town, like the policemen sponsors of Boys Clubs far and near, or like the Dallas, Texas, businessmen and their Boys Ranch, start with that brain early, preferably about one minute after the child has been born. This brain stuff must be educated in the three-fold manner we have analyzed. It must be given love and security. It must be given the vitality-imbuing tonic of spiritual education. The molding experiences of real human contacts must be freely encouraged, cut loose from the sterilities of segregations, and from the popular folk myths concerning racial superiorities or inferiorities. The fundamental principle of sound human relations is now, as always, the equality and organic oneness of mankind. Our children must have this idea, even if we have been cheated of it.

In these children emotional education will fall to the lot of the parents, to you and me; but it will also be the function of the peaceful and well-ordered social structure of our communities. Material education of this precious brain tissue will fall to the

parents again, but especially to the teachers; we must all be teachers, vigorous and clear-minded ones. But much the most important education is that of the spirit. The public schools have barred instruction in the area of religion, because sectarians have naturally found the schools convenient battlegrounds for their differences. Elimination of religious instruction in the schools has also been part of the separation of church and state. And if truth were told, perhaps the educators might themselves not be enthusiastic about religious teachings so generally out of joint with modernity, so cluttered with man's imaginations.

So out of joint with modernity. But you who have known of the Bahá'í Faith know of a religion which is of the essence of our Twentieth Century. You know of a religion which is built of the great law of evolutionary change which Einstein has mathematically proved. You have become acquainted with a community of believers each of whom has assumed the responsibility for religious learning, teaching, and living. You have seen the National Bahá'í House of Worship, that "Place of the Mention of God" built out of the spirit of men's hopes for the Most Great Peace, at the behest of the new

great prophetic voice of our Age: Bahá'u'lláh. We who are Bahá'ís feel convinced that this religion will be the basis for human relations, will give the blueprint for the education of the world in that most vital area—its own spirit.

Every Bahá'í community aids in preventing the neuroses of its followers by offering both community and individual love and guidance.

Every Bahá'í community aids in preventing materialism by broadening the base of our approach to life.

Every Bahá'í community has outgrown literalism, monasticism, secularism, sectarianism, authoritarianism. Every individual Bahá'í slowly outgrows his superstitions, has lost his unconscious idolatries, has grown far beyond agnosticism.

And the Administrative Order, with the great fundamental Bahá'í teaching of the oneness of mankind, has eliminated classism and that miserable situation called racism.

Within the bony skull of man is presented the problem and the solution of our day. A bony skull is stripped of skin, hair and muscles, of every tissue which makes it and us readily identified as of one race or another. Lay-

men must guess a racial identity, if anthropologists need not. There the great social obstacle has disappeared. It is plain that racism is only skin deep. And the brain beneath the bony sheath is the same warm human material. What lives there is the same for each of us—the same emotions,

illimitable desires, thoughts, the same spiritual reality.

We can each have the solution at the price of one decision for action. On the one hand lies mental disease and personal confusion; on the other, lies education of the soul, mind and spirit with the Bahá'í Faith.

The Revelation proclaimed by Bahá'u'lláh, His followers believe, is divine in origin, all-embracing in scope, broad in its outlook, scientific in its method, humanitarian in its principles and dynamic in the influence it exerts on the hearts and minds of men. The mission of the Founder of their Faith, they conceive it to be to proclaim that religious truth is not absolute but relative, that Divine Revelation is continuous and progressive, that the Founders of all past religions, though different in the non-essential aspects of their teachings, "abide in the same Tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech and proclaim the same Faith." His Cause, they have already demonstrated, stands identified with, and revolves around, the principle of the organic unity of mankind as representing the consummation of the whole process of human evolution. This final stage in this stupendous evolution, they assert, is not only necessary but inevitable, that it is gradually approaching, and that nothing short of the celestial potency with which a divinely ordained Message can claim to be endowed can succeed in establishing it.

—SHOCHI EFFENDI

The Poet Laureate

MARZIEH GAIL

NABÍL was a shepherd. He was born in the village of Zarand, July 29, 1831. Since his family could not supply him with teachers and books, he memorized verses from the Qur'án and chanted them, walking after his flocks. He liked to be alone in the night, and look at the stars. Off by himself in the desolate countryside, he turned his face toward Mecca and prayed for guidance.

When his father took him to Qum he listened to the sermons of the great mujtahids. He disliked these men. He thought they were hypocrites. He longed for belief, but he could not have the teachers and books he needed to prove things for himself.

One day in the village mosque he overheard, quite by accident, a conversation between two men.

"The Siyyid-i-Báb is on His way to Tíhrán," said one.

The other did not understand. The first explained: a Man called the Báb had declared a mission, had won over disciples and done great deeds, been arrested, been condemned to death in Işfáhán, and was now on His way under guard to the capital.

The shepherd boy's life was decided from that moment. It

was the 12th day of the New Year's festival, 1847. All the wanderings, the suffering, the tests, the dangers, the missions, the collecting of the history, the setting it forth, and then that last anguish which was too much to bear, so that he could not live in the world any more—all those events to come were folded up in that hour.

He went home. He could not eat or sleep. His father wondered what was wrong. The boy said nothing, because he was afraid his father would keep him from this new thing that had come into his life—take it away somehow. He made friends with a newcomer to the village and since he had to speak, he confided in the friend. To his great joy, this man was himself a convert to the Báb.

"My cousin saw Him at Işfáhán," the man said. "It was at the High Priest's. My cousin heard Him revealing a commentary on the Qur'án."

This new friend had set out on foot, hurrying after the Báb, Who was then a captive, riding under escort to Tíhrán. Along the way he met a believer stationed by the Báb, with a message for any friends who might

be following; the message was, to go their way and serve the Cause, until some day His followers might worship their God in freedom.

After this, Nabíl was more at peace. With his new friend, he read a work of the Báb. Nabíl had been studying the Qur'án with a man who he began to see could not teach him; he wanted to learn more about the Cause, and his friend advised him to visit Qum, where there would come a teacher, Siyyid Ismá'íl. Nabíl induced his father to send him to Qum, ostensibly to improve his knowledge of Arabic; he was careful not to give his real reason for leaving, because the Muslim leaders in the village would have kept him from going.

The family visited him while he was at Qum—that is, his mother, sister and brother, and on this visit he taught both mother and sister of the Faith. Then at last Siyyid Ismá'íl arrived; Nabíl questioned him closely and was completely won over. The Siyyid talked to Nabíl at those faraway meetings in Qum, much as Bahá'í teachers do now; except that Bahá'ís of today know more of the story than was then dreamed of: the great Beings who were to come, were still, except for the First, undisclosed; Nabíl's own book

was then not imagined; most of the events he describes had not yet taken place.

Siyyid Ismá'íl told Nabíl about the continuity of Divine Revelation, that it was never interrupted, but flowed on forever, from Prophet to Prophet—all of whom were fundamentally one, and closely bound up with the mission of the Báb. He also told Nabíl about Shaykh Aḥmad and Siyyid Kázim, forerunners of the Báb; the youth, who was later to spread their fame around the world, had never heard of them before. Then Nabíl asked what he should do for the Cause. The answer was to go to Mázindarán, to the Fort in the forest, and join the believers who were starving and dying there, hemmed in by an army. First, he was to await a summons from Siyyid Ismá'íl, himself on his way to the Fort, but destined elsewhere. It was this man who, in later years, would sweep the approaches to Bahá'u'lláh's house in Baghdád with his own turban, and who at last, on the river bank, gave up his life as a sacrifice. If Nabíl had accompanied him to the Fort, *The Dawn-Breakers* would probably never have been written.

The message did not come, and Nabíl, impatient, went on to Tihrán. It was 1848 or soon

after. The momentous Year 60 was four years past.

At last he received his summons, and was about to leave when news came that the defenders of the Fort had been tricked into surrender and butchered, and the Fort levelled with the ground. There was no more Shaykh Ṭabarsí—except that it will always be with us, living in memory; our stronghold, and posterity's after us, wherever we and they may be. Only the material pattern was annulled; for who can say that the Fort itself was battered down, or that its defenders lost the battle, or that they died?

Siyyid Ismá'íl sent Nabíl back to Zarand. He brought his brother into the Faith. He pled with his father, and got permission to go back to Ṭihrán, where he had a cell in the same madrisih, (school attached to a mosque), as 'Abdu'l-Karím. From the beginning, he had wanted to meet this man, because of 'Abdu'l-Karím's vision of the white dream-bird that had prophesied the advent of the Báb. Placed in his charge by Siyyid Ismá'íl, Nabíl became so attached to him that thirty-eight years later, he recalls in the Narrative the love of 'Abdu'l-Karím, whom Bahá'u'lláh also called Mírzá Aḥmad, and who worked all day as a

public scribe, and spent his nights copying out the writings of the Báb, which he then gave away as gifts.

Several times Nabíl carried such copies to a young woman whose husband had left her. She had a baby named Raḥmán, after one of the Names of God; I do not know what became of the child, or whether he lived to grow up, but time has preserved his memory; because the father had left both mother and child to go to the defense of Ṭabarsí.

This is the man who appears suddenly in history, rising above the wall of the Fort. It was in the days when the besieged were boiling the grass and eating it; when they had made a flour from grinding up bones; when they ate saddle leather and the scabbards of their swords; when they had dug up their leaders' horse, dead of its battle wounds, and shared it together. The man on the wall embodies all this. His sword was strapped on over his long white garment; around his head, he had a white band, and the Muslim who had come with a safe-conduct to take him home was frightened of his face: it was as flaming and unyielding as his sword. The Muslim tried to move this man: "Come back to your child," he said; "your little Raḥman, who longs to see you."

"Tell him," said the man on the wall, "that the love of the true Rahmán has filled my heart; it has left no place for any love but His." When the Muslim saw that nothing could take this man from his post, he wept. "May God assist you," he said. "He has indeed assisted me," said the man on the wall. "How else could I have come to this exalted stronghold?" And then he vanished.

The young Nabíl learned that Táhirih had been brought to Tíhrán and imprisoned in the mayor's house. Now he was in the same city with Bahá'u'lláh, with the Master Who was then a Child of six, with the Navváb, with the future Most Exalted Leaf, and with Táhirih.

Nabíl had been suffering from an eye disease; the Master's mother, the Navváb, healed it, preparing an ointment which she sent him in care of 'Abdu'l-Karím. One day the latter took him to the house of Bahá'u'lláh, and the first one they met there was 'Abdu-l-Bahá. He stood at His Father's door, and smiled at Nabíl, who was led past that room, quite unaware of its Occupant's station, or his own future relationship to Him. He was presented to Mírzá Yaḥyá; seeing and listening to Yaḥyá, Nabíl was astonished at the divergence

between the man and the exalted position claimed for him.

Another time they asked him to take 'Abdu'l-Bahá to school, as the servant had not yet returned from market. The Child was very beautiful; He came out of His Father's room, dressed for the street in a lambskin cap and His overcoat, and walked down the steps. Nabíl reached down to pick Him up. Instead, He took Nabíl's hand and said, "We shall walk." They went out of the gate, hand in hand, chatting together, the young man and the Child.

Nabíl also met the Báb's uncle, who had been a second father to Him, and heard him say that he longed to die for the Faith—that he would not leave Tíhrán, no matter what the danger, but would go to martyrdom as a guest to a banquet. It was not long after this that the leading merchants of Tíhrán begged this man to recant his faith, and offered to pay his ransom. He replied that whatever he knew of Moses and Jesus and Muḥammad, and all the Prophets of the past, he had seen in the Báb; and that he therefore craved to be the first to die for his well-loved Kinsman.

This man became the first of the Seven Martyrs of Tíhrán. As he went to his death he called out

and reminded the populace that they had longed for a thousand years to see the Qá'im, and that now He was come they had imprisoned Him on a mountain in *Ádhirbáyján* and were killing His people. Then he prayed for their forgiveness and the last thing he said was a verse from *Rúmí*: "Cut off my head that Love may give me a head"—and then the lips closed and were silent.

Our moderns, and particularly Americans, do not care for martyrs. This is because they do not know what a martyr is. To them, a martyr is an individual who could be as happy as the next man, but who prefers to suffer, probably as a self-inflicted punishment for uninteresting sins, and to impose a feeling of guilt on his friends because he suffers. An individual, passively aggressive, who suffers for spite, because he chooses to.

This is a false conception. There are undoubtedly thousands of unhappy persons who make martyrs of themselves as a subtle means of self-chastisement and aggression. But the Dawn-Breakers were not like this. They were normal people, going about their business, until the *Báb* came. Great numbers of them were successful, leaders in

their communities; their American equivalent would be college presidents, popular ministers of the Gospel, substantial men of affairs. They died because, after what they had seen in the *Báb* and *Bahá'u'lláh*, nothing else in the world could hold their attention. They found what is most desirable, and took it. They wore their lives carelessly after that, and hardly knew whether it was their headgear or their heads that fell. The Master once said to a pilgrim that a martyr in relation to this world is like a man running away from a thief, who strips off his coat and flings it to him and runs on.

The Arabic and Persian word "*shahíd*" means the same as the English "martyr": it means "witness." We have forgotten the meaning of our word. The martyr has witnessed; his death is a proof of what he has seen. He is not a wretched, whimpering creature, he is a lover going to his Beloved. The martyr always appears in the early days of a Faith; he is not the dregs of humanity, he is the wine.

One day *Nabíl* came back to his room and found a package and a letter. The letter was from 'Abdu'l-Karím; it said that both he and *Nabíl* and others had been denounced as *Bábís*, that

the package contained all the sacred writings in his possession, that if Nabíl ever got to his room alive he should deliver the package to a certain caravanserai and then, if he could, make his way through the city, now in tumult, and come to the mosque where 'Abdu'l-Karím had taken sanctuary. Meanwhile Bahá'u'lláh, ever watchful, had sent word to the mosque that since the authorities were about to violate the sanctuary of the building and take the Bábis out, 'Abdu'l-Karím should leave in disguise for Qum, and Nabíl should return to Zarand.

That year Nabíl kept the Naw-Rúz—New Day—with his family. It was the New Year's Day that coincided with the day the Báb had declared His mission, six years before. The Báb in His prison wrote of this Naw-Rúz that it was the last He would see on earth.

The young Nabíl could not be happy, or enjoy the thirteen days of feasting, the new clothes, the thin gold coins, the fruits, candies and saffron rice dishes that go with Naw-Rúz. His heart was with his friends, back in Tíhrán. When word finally came from them, his suspense changed to horror.

Fourteen of them had been imprisoned in the mayor's house

—all this time Táhirih was a captive on the upper floor—and beaten and tortured for information. None of them spoke out. One of them, Muḥammad-Ḥusayn, would not utter even a syllable. His torturers questioned the man who had converted him to the Faith:

"Is he dumb?"

"He is mute, but not dumb," was the answer; "he is fluent of speech."

And indeed, he was eloquent the day they killed him—running forward and pleading so to die before the rest that he, the seventh of the Seven Martyrs of Tíhrán, was beheaded at the same moment with the fifth and sixth.

For three days, these seven had lain in the streets unburied. Thousands of devout Muslims during these days circled around their bodies, kicked them, spit on the dead faces, cursed them, stoned them, threw refuse on them, mutilated them in shameful ways. No one protested. At last what was left was gathered up and buried in one grave, out by the moat.

After this, Nabíl left home, trying to find 'Abdu'l-Karím. He went to Qum, having told his parents he was going to visit the shrine there. Then he went to Káshán, because he heard of a

man there who would know of 'Abdu'l-Karím's whereabouts. This man took him to another, and finally he was directed to Hamadán, where still another guide sent him to Kirmánsháh, and at last he found his friend, collecting and transcribing the sacred writings of the Báb, as directed by Bahá'u'lláh.

'Abdu'l-Karím had taught the Faith to a prince-governor, Ildirím Mírzá, who was stationed in the mountains with an army. Now he wished to send the prince one of the Báb's writings, the "Seven Proofs." Nabíl was elated to be chosen as the bearer of this gift. With a Kurdish guide, he went through forests and over mountains for six days and nights to the camp, delivered the trust and returned with a letter. He mentions this journey quite casually, yet judging by contemporary accounts of travels through Persia, it must have been dangerous and full of hardships. He was young and willing and tough, used to sleeping on bare ground or a bare floor, and his life was always in peril anyhow.

When he reached Kirmánsháh, Bahá'u'lláh had arrived there; with 'Abdu'l-Karím, Nabíl was taken into His presence; they

found Him reading the Qur'án, since it was the month of the Ramadán fast. Of the prince's apparently friendly letter, Bahá'u'lláh remarked that its writer was not sincere; that the prince sought to win over the Bábís, because he believed that they would one day kill the Sháh, and hoped that when that time should come, they would place him, Ildirím Mírzá, on the throne of Persia. Not long afterward this very prince tortured and killed a believer, the great, blind Siyyid of India, come to Persia to find the Perfect Man whose advent his ancestors had foretold.

Bahá'u'lláh then directed Nabíl to conduct Mírzá Yahyá from Tíhrán to a fort near Sháhrúd, and remain there with him. 'Abdu'l-Karím was to stay at the capital; he was to carry with him a box of sweets to be forwarded to Mázindarán, where the Master and His mother were living.

But Mírzá Yahyá disobeyed, and forced Nabíl to deliver some letters for him in Qazvín. Then Nabíl's relatives again stepped in—they seem forever to have been interrupting his work for the Faith—and made him return home. Two months later he was back in Tíhrán again, living with 'Abdu'l-Karím in a caravanserai outside the city gates. All winter

they were there, the older man occupied in transcribing the writings of the Báb.

By Nabíl's hand, 'Abdu'l-Karím then sent a copy of the "Seven Proofs" to an official, a siyyid; soon afterward this man denounced the Book at a gathering where the brother of Bahá'u'lláh was present. He said the teachings were "highly dangerous." From his description of the youth who had brought the Book, Áqáy-i-Kalím knew at once that he meant Nabíl. Immediately, he warned Nabíl to leave for Zarand, and 'Abdu'l-Karím for Qum; before they left, Nabíl was able to retrieve the Book from the siyyid, an achievement that must have required audacity and tact. The two friends now set out to the South, and when they reached the shrine of Sháh 'Abdu'l-'Azím, they parted; they were never to meet again in this life.

The Báb had been martyred in Tabríz. The Prime Minister who had caused His death had himself been killed by the Sháh, his veins opened in a public bath. Bahá'u'lláh had left Tíhrán for Karbilá and had returned. Then two believers, ignorant, confused, in despair at all the blood they had seen, stood waiting one morning along the Sháh's

line of march. When he rode past, they checked his horse and shot him. The pearl tassel around the horse's neck was severed; the Sháh, slightly wounded in the arm and side, was carried into a garden; for an hour Persia was in chaos: trumpets, drums, fifes, called up troops; officers shouted commands; couriers galloped here and there; nobles crowded into the garden.

After that rivers of blood flowed in Persia. Two irresponsible youths had attempted a crime; therefore, every real or imagined follower of the Báb in Persia must be rooted out. The clergy saw their chance, and the Sháh's mother was insatiable of revenge: life after life was cut down, in exchange for her son's slight wound, and still it was not enough and still she wanted more. Of the great massacre at Tíhrán, Renan was to write that it was a day perhaps without parallel in the history of the world. Clergy, nobles, high officials, killed the believers with their own hands.

Then Persia trembled, and for those who loved the Báb there was death, dungeons, the whip, the sword, the candles burning in jagged wounds, the red-hot screws, the cannon's mouth. One of the two youths who attacked the Sháh was murdered on the

spot; they tore his body in two halves, and suspended them at the city gates. The other, with a third accomplice, was obscenely tortured, and at last died. It was then that Táhirih was killed, and Hájí Sulaymán Khán, and the amanuensis of the Báb, and a thousand others. Bahá'u'lláh's palace in Tíhrán was despoiled; the lovely house at Tákur was stripped and ruined, the village itself sacked and burned, the villagers shot down. Bahá'u'lláh was chained four months underground in the dark, criminals beside Him, on the earth filth and vermin. And still the mother of the Sháh was not appeased, because the prize life, the One she wanted to destroy, the One for whom all the rest were only substitutes—still lived; and at last, preserved from death, He was taken from the dungeon, exonerated from all blame, and banished forever.

Nabíl hastened after Him. When he reached Baghdád, he found that Bahá'u'lláh had gone away—for this was the period that He spent alone in the mountains of Kurdistán. The Faith seemed quenched. Mírzá Yahyá, nominee of the Báb, cowered behind locked doors. Nabíl left for Karbilá and lived there. Bahá'u'lláh returned, the friends re-

vived, Nabíl hurried to Him and wrote odes for Him, so that later an Englishman, writing of Nabíl, was to describe him as the poet laureate of Bahá'u'lláh.

Afterward Nabíl went to Persia and was severely tested by association with Siyyid Muḥammad, but he triumphed and returned to Bahá'u'lláh in Baghdád, and was sent on a mission to Kirmánsháh and again returned. When the Manifestation was exiled to Constantinople, Nabíl put on the dress of a dervish and followed on foot and caught up with the exiles. From Constantinople he was directed to return to Persia, teach the Cause and inform the Friends of what had taken place. His mission fulfilled, he went to Adrianople where the public declaration of Bahá'u'lláh was made. He taught widely and fervently all this time. Then Bahá'u'lláh was exiled again, and Nabíl followed Him to the Most Great Prison; he came through the 'Akká gate in disguise, dressed as a man of Bokhara, but the Covenant-breakers, always on the alert, found him out and betrayed him to the authorities and they banished him. Heart broken, he went to Şafad; then he went over to Mount Carmel and lived alone in a cave, weeping and praying. At last the doors of

the prison were opened and Nabíl hurried to the presence of Bahá'u'lláh and spent his time composing poems for his Beloved. Here are lines from one of his odes, especially praised by the Master:

Though the Night of Parting endless
seem as Thy night-black hair,
Bahá, Bahá,

Yet we meet at last, and the gloom
is past in Thy lightning's glare,
Bahá, Bahá!

To my heart from Thee was a signal
shown that I to all men should
make known

That they, as the ball to the goal
doth fly, should to Thee repair,
Bahá, Bahá!

At this my call from the quarters
four men's hearts and souls to Thy
quarters pour:

What, forsooth, could attract them
more than that region fair, Bahá,
Bahá?

The World hath attained to Heaven's
worth, and a Paradise is the face
of earth,

Since at length thereon a breeze hath
blown from Thy nature rare,
Bahá, Bahá!

Bountiful art Thou, as all men know:
at a glance two Worlds Thou
e'en bestow

On the suppliant hands of Thy direst
foe, if he makes his prayer, Bahá,
Bahá!*

Nabíl wrote *The Dawn-Breakers* for Bahá'u'lláh. He started the chronicle in 1888 and fin-

ished it in about a year and half. Mirzá Músá helped him with it; some parts of the manuscript were reviewed by Bahá'u'lláh, and some by the Master.

He lived in 'Akká then, and when he had brought his narrative down to the point where the story of the Seven Martyrs was ended, he submitted the finished portions to Bahá'u'lláh, Who sent for him on December 11, 1888, a date Nabíl records as one he will never forget. On that occasion, his Lord gave him an account of various historical episodes, including the gathering at Badasht.

Nabíl was very exact, always citing references, cautious in his appraisals, frank as to the degree of his information, hunting for eye-witnesses and survivors, eagerly questioning: "Many, I confess, are the gaps in this narrative, for which I beg the indulgence of my readers. It is my earnest hope that these gaps may be filled by those who will, after me, arise to compile an exhaustive and befitting account of these stirring events, the significance of which we can as yet but dimly discern." He was not omniscient, rhetorical, boastful, as contemporary Eastern historians; and he offers precise detail rather than the rhyming generalizations so often preferred by them.

*Ranking with the better English renderings from Persian verse—excepting always Edward Fitzgerald's—this by E. G. Browne is obviously not definitive.

It is amazing, the rapidity of his accomplishment, and the care; and too, the variety of his work—it takes a copious writing vocabulary to range from military campaigns to poetical expression; and then the skilful timing and pacing, the deploying of events, the massing of facts.

Especially, we notice the feeling and life in the work; authentic everywhere, he is particularly sensitive when recording tenderness and love, which he understood so well that in the end he could not live with the knowledge of it, could not contain it. There is, for instance, that passage where he explains the bonds between the Báb and Bahá'u'lláh, and shows how they matched agony for agony; then he says: "Such love no eye has ever beheld, nor has mortal heart conceived such mutual devotion. If the branches of every tree were turned into pens, and all the seas into ink, and earth and heaven rolled into one parchment, the immensity of that love would still remain unexplored, and the depths of that devotion unfathomed."

These were not to him only Persian words. His life story shows that he was not like the people who know all the words, none of the meanings. Nabíl must have been acquainted with

the Persian story of the moths, for he typifies it. It seems that the moths held a meeting to learn about the flame; they sent out a messenger to investigate it; he circled around the candle and returned and explained it most eloquently, but they could not understand. They sent another moth and this one flew close to the flame, and when he came back they saw his wings were singed and they began, dimly, to know. But they were not yet clear in their minds as to the nature of the flame. They sent a third moth to the candle; this one flew straight into the center of the flame, and he never came back; and then they understood.

How happy he would be now, if he could see his book; the admirable English text, enriched with further sources, photographs, and explanatory data, presenting his story to the West. Never during life could Nabíl have known that in a few short years leading public, university and privately-owned libraries in the faraway American continent would include his work. "He who is associated with a great Cause becomes great," 'Abdu-l-Bahá once told a pilgrim. Here is the shepherd of Zarand, on the same shelves with at-Tabarí and Ibn Khaldún and the others who will never die.

And then Bahá'u'lláh fell ill. Once during this sickness, this last of all the sufferings that life inflicted on the Glory of God, Nabíl was allowed to enter the room and be there alone with his Lord. He must have known when, with a lover's keenness of sight and his own natural awareness, he looked on the face of Bahá'u'lláh, that this was the last time. He must have seen, when he came in the doorway and stood there by the bed, what no one in the Household would say, that this fever was not like another, and would not pass and be forgotten. Here was the only thing they had really been afraid of, during forty years of constant peril, and now it had come. There must have been a horror over Bahjí in those days. The plains and mountains, the trees and sky, must have looked fixed and strange, as if jutting out from a dream.

Nabíl was inarticulate when he tried to tell it. "Methinks," he wrote, "the spiritual commotion set up in the world of dust had caused all the worlds of God to tremble . . ." Trying to explain, he looked from the Event to its effects, and shows us the villagers of 'Akká and other towns, crowding around Bahjí and sobbing and beating their heads. Life arranges that there shall be

universal mourning when it is due.

'Abdu'l-Bahá, with His own anguish, and with the fate of the Cause in His hands, and everyone's burden to carry, was mindful of Nabíl. It must have been to console him that the Master gave him something to do for Bahá'u'lláh; he was chosen to select those passages which constitute the "Tablet of Visitation" now recited in the Most Holy Tomb.

Surely Nabíl went over and over, in his mind, the wrongs that the world had inflicted on Bahá'u'lláh. The utter rejection; the cruelty and mockery and scorn; the spittle and stones; the bastinado, the chaining in the Black Pit, the exile, the poison; the stopping of His lips and of His pen, the calumnies, the humiliations, the prison. He must have felt the wounds and seen the scars again, and seen how there was nothing he could ever do to make up for it or atone for it, or cause it not to have been, or bring even some little joy to his Lord to mean that he was aware of it and that his heart was broken.

And then he must have gone back in his memory to other days: perhaps to the times when, returned from a journey, he was permitted to see Bahá'u'lláh; or

the evenings, carefully recorded in the Narrative, when he had come to Him. Or to the long-ago, happy days in Baghdad, when the self-exiled, impoverished believers were so drunk with the new Revelation that the outer world meant nothing any more; palaces looked like spider webs to them, and they held celebrations that kings never dreamt of. The days when Nabíl and two others lived in a room with no furniture. He must, many a time, have seen Bahá'u'lláh entering that room again, and heard Him saying again,

"Its emptiness pleases Me . . . it is preferable to many a spacious palace, inasmuch as the beloved of God are occupied in it with the remembrance of the Incomparable Friend . . ." He must have remembered how Bahá'u'lláh Himself, in those days, had no change of linen, so that the one shirt He owned would be washed, dried and worn again.

He must have recalled, and the joy of it must have mocked him now, how "many a night no less than ten persons subsisted on no more than a pennyworth of dates. No one knew to whom actually belonged the shoes, the cloaks, or the robes that were to be found in their houses. Whoever went to the bazaar could claim that the shoes upon his

feet were his own, and each one who entered the presence of Bahá'u'lláh could affirm that the cloak and robe he then wore belonged to him. Their own names they had forgotten, their hearts were emptied of aught else except adoration for their Beloved . . . O, for the joy of those days, and the gladness and wonder of those hours!"

Never before, had he been lost; his Lord had been there always, waiting for him. Now there was the unanswering grave. Always before, he had known he would come back to Him somehow; during all those separations he had patiently waited—"Though the night of parting endless seem as Thy night-black hair, Bahá, Bahá!"

It is not for us to take our own life. If Nabíl longed for death, and could have stopped to think, he might have gone away to a savage country and taught the Faith and been killed for it. Anyone who thinks about it can throw himself into some battle and either die or get beyond the need for death, so that it is no longer a matter of any concern and may come when it wishes. It is not for us to interrupt time, impede the general rhythm, disrupt the infinite interrelated events of the planet, open the

way for others to follow us into illicit death; or to leave our bodies as a reproach, an accusation against our fellows and an extra burden which they will carry around with them as long as they live.

But look at his face, flaming and longing; he could not weigh or calculate. This time it was not something to write in a history, it was not an extra syllable in a verse, it was his life. He only knew that he must hurry into the sea and find Bahá'u'lláh. When he was sure of this he wrote out the date of his death in a single Arabic word. The number-value of the letters totaled the year

1310. The word was: "Drowned."*

How it was, there, when he came to meet his Beloved, I do not know. Whether the sea lay ivory and shell-colored then, as it is twilights and dawns, with the sunset wind or the dawn wind blowing, and the harp in the pines; or whether the soft night waited for him. However it was, we of the future who read his book and know and love him were there. It was a moment that time will always keep, when he came to his Lord.

*Gharíq. The year 1310 A. H. began A. D. July 26, 1892, and ended July 14, 1893.

This is the first in a series of articles on early heroes of the Bahá'í Faith.

The Bahá'í Faith recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace.

—SHOCHI EFFENDI

“They Understand Not”

Editorial

TODAY religion is reborn. More than once in His meditations Bahá'u'lláh interpolates, “yet they understand not.” And at one time we find Him exclaiming, “O, would that the world could believe Me!” That religion must be renewed, reborn from age to age, that it always has been and always will be, and that today it is again reborn, this the people do not understand.

Many people in the world, probably most, believe in God and many believe that *somehow* an all-merciful and all-powerful God will rebuild the civilization that is decaying before our eyes. Some believe, rather, as a recent writer has it, that even if civilization as we know it is destroyed the “indestructible vision” of the human spirit will as in the past guide in building the new.

There are those, too, who believe that a revival of religion will come. If such ones are Christians they hold it must be a revival of Christianity; if Moslems, that it must be a revival of Islám that will save the world.

But how many cherish the hope that God will speak again through His chosen Prophet, His Manifestation in human form, as

He spoke through Christ? That His words will give rise to a new religion, pure and powerful, and with a new Name, a religion that will revivify humanity and bring a new civilization? Of such a miracle we find little expectancy, little understanding.

Bahá'ís declare that the miracle has already occurred. In Persia a hundred odd years ago there was, among a certain group of Moslems, great expectancy. A study of prophecies told them that the time had come for the return of God's Messenger. And these faithful ones were not disappointed. It was on May 23rd, 103 years ago that a young man seemingly like other young men, announced quietly in His own home to Mullá Husayn, another young man, that He was God's chosen Mouthpiece, that He was the Báb, the Gate to the New Age. Mullá Husayn, spiritually alive, believed. Soon all Persia was aflame with the Glad Tidings. But the burning rage of those who disbelieved and denied became, outwardly, a greater fire.

Does it not signify something to those who do not understand that in spite of the greatest effort

to stamp out this "heresy", in spite of the fact that they killed the Báb and thousands of His followers, the Flame He lighted could not be extinguished?

Shoghi Effendi compares the mission of the Báb to that of Jesus Christ. He says: "The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore."

People should know too, that just as the Báb declared, Bahá'u'lláh arose to carry forward the work the Báb had inaugurated. The enemies, still on the alert, exiled Bahá'u'lláh from place to place and finally made Him a prisoner for life in 'Akká, in the Holy Land. But wherever He was sent the Flame grew brighter, so that Bahá'u'lláh exclaimed: "The flame of every fire hath been extinguished except the Flame which the hands of Thine omnipotence hath kindled, and whose radiance thou hast, by the power of Thy Name, shed abroad before all that are in Thy heaven and all that are on Thy earth. As the tribulations deepen, it waxeth hotter and hotter."

Bahá'u'lláh's long life and

ministry came to a close in 1892. On the 29th of May Bahá'ís observe the anniversary of His ascension. Almost fifty years elapsed between the Declaration of the Báb and The Ascension of Bahá'u'lláh. These years were, Shoghi Effendi declares, "except for a short interval of three years, a half century of continuous and progressive Revelation . . . a period which in many ways is unparalleled in religious history . . . God's newborn Faith had been fully and unreservedly proclaimed . . . The promise of the unification of the whole human race, of the inauguration of the Most Great Peace, of the unfoldment of world civilization, had been incontestibly given."

As one reflects upon these stupendous statements, upon the claims of the Báb and of Bahá'u'lláh, it comes to one that the reason people do not understand and believe may be because such claims are too overwhelming, too great, to be believed. One must approach this matter gradually, investigate, and pray for spiritual insight. This is an age of great understanding in science and invention. Let us pray that our spiritual understanding may be equally quickened lest the greatest event in history find us unaware.

—B. H. K.

THE SONG

Dedicated to the Báb

NANCY DOUGLAS BOWDITCH

Many a sweet song has been heard
From human voice and singing bird
On sequestered mountain-side
In primal wood where wild things hide;
In the summer evening hush
I have heard the hermit thrush
His silvery liquid notes outpour
For those who listen to adore;
But no music have I heard
Like the white Shírází bird!

At the ebon instrument
With a face of grave intent
The musician sat at ease,
Pale white hands on ivory keys,
And the glimmering candle flare
Lighted roses in her hair;
She, interpreting a song
That the world had loved so long.
Still no music have I heard
Like the white Shírází bird!

When the songs of children rise
Under summer sunset skies
From young hearts so free and gay
And youthful joy has claimed the day,
Dancing down the flower-strewn lane
Free from all old grief and pain,
This seems only a small part
To still the tumult of the heart,
Such a calming song is heard
From the white Shírází bird.,

Be still! What wondrous thing is here?
The instruments are tuned to ear;
The leader, mounting on his stand,
Takes lightly his baton in hand,
When lo! a mighty praise in notes
Through the lofty chamber floats;
The hearts are calmed, the minds are stilled,
The souls with heavenly rapture filled.
And yet—above this joyful throng
I hear the glad Shírází Song!

Bahá'í View of UNESCO

GERTRUDE B. FLEUR

In Collaboration with Bertha H. Kirkpatrick

IN PARIS, not far from the Arc de Triomphe, in the beautiful Majestic Hotel is now established the headquarters of UNESCO, an arm of the United Nations, whose purpose as expressed in its constitution "is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations."

If we weigh some of the phrases and sentences of the preamble to the constitution of UNESCO it will help us to understand how supremely important it is that this organization be successful in carrying out its stated aims. We read in this preamble:

"Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

"Ignorance of each other's ways and lives has been a com-

mon cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war."

A peace "based exclusively upon the political and economic arrangements of the governments" is not sufficient but must "be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

At the first general session of UNESCO held last November at its headquarters Dr. Julian Huxley, eminent biologist and scientific scholar, was elected director general.

In looking for a working philosophy on which to approach UNESCO's problems it is interesting to note that Dr. Huxley finds that such a philosophy can be based on none of the religions of the world such as Judaism, Christianity, Hinduism, Islám, and others since they are divisive rather than unifying. So it is with political and economic theories such as socialism, democracy, capitalism, communism, and others. Dr. Huxley therefore accepts humanism in its broadest and best sense as the working

philosophy of UNESCO. Such a humanism, he says, must be scientific, evolutionary and global.

In an interview Dr. Huxley stated: "Humanity will only be saved if it acts now, and promptly, to overcome insecurity, frustration and despair, everywhere in the world. Man must find a new belief in himself, and the only basis for such a belief lies in his vision of world society as an organic whole, in which rights and duties of men are balanced deliberately, as they are among the cells of the body. Economic values must yield in importance to social values, because the latter are the ones that are most important. By working together, we must lay a conscious basis for a new world order, the next step in our human evolution."

This "conscious basis for a new world order" must come about in the minds of the masses of the peoples of the world. Governments may set up machinery to bring about a political unity of the world, but unless there is a consciousness of unity in the hearts and minds of the people of the world, such a political unity is built upon a foundation of sand and cannot endure.

To build this consciousness of unity in minds and hearts a free flow of communications is neces-

sary. There must be no barriers to obstruct the free flow of books, scientific reports, news reports, radio broadcasts, constructive motion pictures and other avenues which are man's access to the truth of world events and facts in regard to the religious, scientific and cultural progress of all peoples, so that the entire world may have the opportunity of knowing and cultivating the potentialities lying within the minds and hearts of men.

What some of the leaders in UNESCO have said about its scope indicates both their breadth of vision and also the immense task ahead. Dr. Kuo-yu-Show, the famous Chinese scholar who heads the education program says that one-half of the world's population can neither read nor write. On his agenda we find: the elimination of illiteracy in adults, and the education of children; the revision of textbooks to eliminate dangerously nationalistic influences; the adjustment of education to present day needs, according to various areas and by vocational guidance to make the utmost of their lives and talents.

Dr. Joseph Needham, noted British bio-chemist, who heads the department of science says: "Our consciences demand that the power of science be hence-

forth released in constructive enterprises, those that contribute to the well-being of men, women and children throughout the world."

Dr. Mohomed Bey Awad, an Egyptian educated in the schools of Cairo and Alexandria, the University of London and the London School of Economics looks forward to UNESCO HOUSE becoming the center of cultural institutions where young people may come to get professional experience in the international aspects of their chosen fields.

H. Howard Arnason, the American representative to UNESCO says: "UNESCO is the most important adventure in the world today, the United States is backing it to the hilt! It differs from the Security Organization in that it is designed actively to promote peace, by finding the common relationships between peoples and nations. If the nations get behind it, it can be the greatest single factor in promoting understanding. It must not for a moment be allowed to be simply an organization of scholars dealing in rarified specialties. It must deal not only in professional but mass interests, with education for democracy in its widest sense, on the state of ba-

sic education throughout the world."

At its first meeting UNESCO made these tentative plans: for the review of textbooks in as many nations as possible in order to eliminate what would cause hatred between nations, races and religions; for developing education on a world-wide basis; for promoting the exchange of such books as make for understanding of other peoples; for a worldwide conference to insure just international copyright laws. One hope for UNESCO is that in the not too distant future a world-wide radio network may be established. In order to carry out plans UNESCO must have abundant funds supplied by the various member nations and there must be special organizations in nations to co-operate in carrying out projects.

Bahá'ís watch the progress of UNESCO with great interest for we recall 'Abdu'l-Bahá's assertion that "the unity of mankind can in this day be achieved." Surely UNESCO can be one means of increasing the light of some of those candles which 'Abdu'l-Bahá says must burn with great brightness ere this unity is assured. In its plans we see a brightening of the candle which is "unity of thought in world undertakings," and of the

candle which is "unity in freedom." But the most important candle which is "unity in religion" and which is "the cornerstone of the foundation itself" UNESCO cannot light. Only those who carry the Message of Bahá'u'lláh can light this candle. But the success of UNESCO will open doors for this Message. Is it not also true that where the Bahá'í Message takes root the doors are already open for UNESCO?

THE QUEST

GERTRUDE W. ROBINSON

Oh, Master, tell me, where is the Sun of Truth,
The ancient desire of the seeking heart of youth?

The Sun of Truth is in every clime, my son,
Pervading all life, though its human course be run.

But, Master, after the sunset, what of the night,
Of the dark, dark shadows that creep in the wake of light?

The darkness of night is past. The Sun this hour
Is flooding creation with limitless oceans of power.

But, Master, so many are blind; they cannot see
The splendor that shines from a vast Eternity.

I shall pray, my son, for the healing of their eyes
That they may behold the dawn of new world skies.

There are others, too; the deaf who cannot hear
The praise of this radiant Truth that seekers revere.

For these I shall pray, and for hearts in every land
That grace may be given to all to understand.

But, Master, leaders of men have charmed my thought
With noble dreams; yet I found not what I sought.

Beloved, turn to the Spirit to guide thy course
To Truth. No dark can be found at light's own source.

The Mature Man

BAHÁ'Í WORDS FOR MEDITATION

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting. (p. 155)

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. (p. 156)

Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes. (p. 156)

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee. (p. 157)

Noble I made thee, wherewith dost thou abase thyself? (p. 157)

Thou art My dominion and My dominion perisheth not, wherefore fearest thou thy perishing? (p. 157)

Breathe not the sins of others so long as thou art thyself a sinner. (p. 159)

Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds. (p. 160)

I have made death a messenger of joy to thee. Wherefore dost thou grieve? (p. 160)

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. (p. 162)

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more. (p. 162)

My eternity is My creation, I have created it for thee. (p. 164)

Gaze toward justice and equity under all circumstances. (p. 169)

The best of all to Me is Justice. (p. 169)

These selections are from *Bahá'í World Faith*.

Knowledge is one of the greatest benefits of God. To acquire knowledge is incumbent on all. (p. 171)

Be not occupied with yourselves. Be intent on the betterment of the world . . . (p. 174)

Glory is not his who loves his native land; but glory is his who loves his kind. (p. 175)

He who is endowed with courtesy is endowed with a great station. (p. 175)

Truly, I say, the fear of God hath ever been the perspicuous protection and solid fortress for the whole community of the world. (p. 180)

If thou lookest toward mercy, regard not that which benefits thee, and hold to that which will benefit the servants. (p. 180)

This span-wide world is but one native land and one locality. (p. 182)

Abandon that glory which is the cause of discord, and turn unto that which promotes harmony. (p. 182)

To the people of Bahá glory is in knowledge, good deeds, good morals and wisdom—not in native land, or station. (p. 182)

Moderation is desirable in every affair, and when it is exceeded it leads to detriment. (p. 183)

As long as the ego is subject to carnal desires, sin and error continue. (p. 184)

Charity is beloved and acceptable before God, and is accounted the chief among all good deeds. (p. 184)

Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation. (p. 189)

Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside yourself. (p. 195)

The most despised of men before God is he who sits and begs. (p. 195)

Every soul who occupies himself in an art or trade—this will be accounted an act of worship before God. Verily this is from no other than His great and abundant favor! (p. 195)

WITH OUR READERS

"The Bahá'í basis for Human Relations" by David Ruhe was first presented as a public address at the Bahá'í House of Worship, Sunday, December 8, 1946, at the time of the Bahá'í conference on Race Relations. Dr. Ruhe received his bachelor and master degrees from Michigan State College and his degree of Doctor of Medicine from Temple University, Philadelphia. His work since 1942 has been in the United States Public Health Service and covers a variety of experience, especially in the field of preventive medicine. "It is my intention," he says, "to stay from this time forward in the field of medical education. Incidentally, at odd moments for the past nineteen years I have been developing skill in art; this has stood me in good stead in the area of visual aids; motion pictures, film strips, exhibits, etc. require a fundamental artistic sensitivity." Dr. Ruhe's official title is Senior Assistant Surgeon, Regular Corps, U. S. Public Health Service. His home is in Atlanta where he and Mrs. Ruhe are active in Bahá'í service.

Under the title "The Poet Laureate" Marzieh Gail gives us the story of the life of Nabíl, known to Bahá'ís and to those familiar with the early history of the Bahá'í Faith as the faithful chronicler of the stirring events of those years in the middle of the last century. We plan to follow this story with others in a series which will acquaint our readers with many of the Bábí heroes whom

nothing could prevent the giving of their lives, their all, for the Cause of God. We believe many will be glad of these retold stories since Nabíl's Narrative, *The Dawn-Breakers*, is now out of print. Understanding of the Bahá'í Faith is incomplete without knowledge of its early history, its miraculously swift spread throughout Persia, the land of its birth. *The Dawn-Breakers* is the book of which Shoghi Effendi has written: "It has its thrilling passages, and the splendor of its central theme gives to the chronicle not only great historical value but high moral power. Its lights are strong; and this effect is more intense because they seem like a sunburst at midnight. The tale is one of struggle and martyrdom; its poignant scenes, its tragic incidents are many . . . The main features of the narrative (the saintly heroic figure of the Báb, a leader so mild and serene, yet eager, resolute and dominant; the devotion of His followers facing opposition with unbroken courage and often with ecstasy; the rage of the jealous priesthood inflaming for its own purpose the passions of a blood-thirsty populace)—these speak a language which all may understand."

Mrs. Gail contributes frequently to this magazine. "The Coming of the Beloved" was in our recent March issue. Among her other contributions are: "The White Silk Dress," "Dawn Over Mt. Hira," "Headlines Tomorrow," "Event in Hamadán," "The Peace in San Fran-

cisco." Mrs. Gail now lives in San Francisco.

Gertrude B. Fleur, who in collaboration with Bertha Kirkpatrick, contributes "A Bahá'í View of UNESCO" is a registered nurse whose home is in Seattle, Washington. She writes: "I am one of the executive nurses and organizers but not a writer. However, am so vitally interested in the spiritual progress of humanity that the development of UNESCO inspired me greatly, and I could see how the door to better understanding could be opened through such a lofty avenue thereby enabling UNESCO to spread the Message throughout the world." She also says: "Since sending the article to you I have had the opportunity of hearing Dr. Julian Huxley broadcast from Paris on UNESCO. He informed us of two very important UNESCO meetings, the first in Paris, February 13, the second in Philadelphia in the early spring."

Two important Bahá'í anniversaries occur in the month of May. Hundreds of thousands of Bahá'ís all over the world feel a great unity in observing these anniversaries, yet we do not forget the great number who, as pointed out in the editorial by B. H. K., "understand not."

Nancy Douglas Bowditch who contributes the poem, "The Song," is an artist, and writer and producer of pageants as well as a poet. She is the daughter of the well known American portrait painter George De Forest Brush and has been commissioned by Shoghi Effendi to paint portraits of the outstanding early American Bahá'ís for preser-

vation in the Haifa archives. Mrs. Bowditch's home is in Brookline, Massachusetts.

Gertrude W. Robinson's poem entitled "The Quest" is her first contribution to *World Order*. Mrs. Robinson's home is in Circleville, Ohio.

Special features which the editors hope to continue are: the illustration and comment on page one; the quotation elucidating the Bahá'í Faith on page 2; the two pages of short selections for meditation and study.

The inside back cover which has listed the Bahá'í literature will continue to do so but with another plan for presenting the books. In April the works of Bahá'u'lláh were listed, this month the works of 'Abdu'l-Bahá, in June those of Shoghi Effendi, and in July books by Bahá'í authors. These four listings will appear in rotation through the year. We hope the mentionings will be helpful to our readers in knowing the Bahá'í sacred writings and other Bahá'í books.

* * *

One of our readers tells of his experience before he became firm in the Bahá'í Faith. He compared the Bahá'í Faith with some of the modern cults which place great emphasis on health and became critical of the Bahá'í Faith. Then he was influenced to re-examine the Bahá'í Teachings. "I quickly saw," he says, "that it was I who had been at fault for not reading the Writings enough. A very puerile mistake. I found the teachings on health, healing and positive thinking were all there and much more sanely handled and more

completely than elsewhere." He recommends a study of Dr. Esslemont's chapter on "Health and Healing" in *Bahá'u'lláh and the New Era*. One might add the chapters on "Healing" in *Some Answered Questions* by 'Abdu'l-Bahá and the healing prayers of Bahá'u'lláh. And one could hardly stop there. Since physical health is so closely connected with spiritual health, do we not need all of the Bahá'í teachings?

* * *

A subscriber renewing for *World Order* writes: "The positive and affirmative character of the magazine matches the exalted character of the Faith—never a negative note anywhere, perhaps the only publication in human history of which this might be said."

Is this, as someone suggests, too sweeping a statement? At any rate it gives our magazine a high goal for its aim.

Another subscriber emphasizes the friendly feeling she receives from the magazine when she writes:

"*World Order* magazine is a most helpful and enjoyable means of contact with the many friends who contribute to its pages as well as the source of fresh inspiration each

month. It comes like a welcome friend."

From Brazil comes these words: "We find the *World Order* a great help in teaching and wonderful in spreading the Cause. The September, 1946, issue is laden with excellent material. We look forward here in Bahia to our copies."

One subscriber asks for articles which give a keener analysis of the Faith's principles. And several ask for more articles which show the Faith in action and which give inspiration for daily living.

This department welcomes letters giving personal experiences which would be helpful to others in teaching or daily living. We should like to hear more from pioneers both in this country and abroad. We realize that Bahá'ís, for the most part, are too busy doing things to find time to write about them, but writing may be a service, too. We need short incidents of one or two hundred words for this department and longer ones for the main pages of the magazine.

Several have suggested that *World Order* have a question and answer page. This department welcomes questions in regard to the Bahá'í Faith. We ask for and appreciate the help of our readers and contributors.

—THE EDITORS.

APRIL, 1945. Forty-six nations represented at United Nations Conference, San Francisco. Can peace be attained through a new combination of war-making powers? Continents desolated. Peoples starving. League of Nations abandoned. Has a new era begun or an old tragedy reincarnated in a different form? To Bahá'is, peace is a divine creation, the expression of the oneness of humanity through social order. The Bahá'í Peace Program is one of the vital themes set forth in World Order Magazine.

Photo by Acme



THE spirit of man, like all other living things, grows according to its nature, from season to season, through the influence of the returning sun.

THE sun of the human spirit is the Word of God, revealed in every age by the Founders of the great religions. Moses, Jesus, Muḥammad, Krishna, Buddha, were the Mediators through which this sun shone in past ages. Owing to them, great civilizations arose.

TODAY is another springtime, when in fulfillment of the ancient promises, the spiritual sun has again risen to guide mankind in his hour of darkness, to shed the light of truth upon the difficult problems of the age, and to evoke in human hearts that faith and radiant love which are the first requirements for reconstruction.

THE Word of God is revealed today by Bahá'u'lláh. The world religion which He founded is called the Bahá'í Faith, and its purpose is none other than the creation of a world civilization. It offers to mankind a rebirth of spiritual life, together with laws and principles adequate to embody that new spirit in a universal, all embracing World Order.

Excerpts from
The Renewal of Civilization
By DAVID HOFMAN

WORLD ORDER

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A Religious World Community

HORACE HOLLEY

IN ACCEPTING the message of Bahá'u'lláh, every Bahá'í has opened his mind and heart to the dominion of certain fundamental truths. These truths he recognizes as divine in origin, beyond human capacity to produce. In the realm of spirit he attests that these truths are revealed evidences of a higher reality than man. They are to the soul what natural law is to physical body of animal or plant. Therefore the believer today, as in the Dispensation of Christ or Moses, enters into the faith as a status of relationship to God and not of satisfaction to his own limited human and personal will or awareness. His faith exists as his participation in a heavenly world. It is the essence of his responsibility and not a temporary compromise effected between his conscience or reason and the meaning of truth, society, virtue, or life.

The Bahá'í accepts a quality of existence, a level of being

which has been created above the control of his own active power. Because on that plane the truth exists that mankind is one, part of his acceptance of the message of Bahá'u'lláh is capacity to see that truth as existing, as a heavenly reality to be confirmed on earth. Because likewise on that higher level the inmost being of Moses, Christ, Muḥammad, the Báb, and Bahá'u'lláh is one being, part of the believer's acceptance of the Bahá'í message is capacity to realize the eternal continuance of that oneness, so that thereafter never will he again think of those holy and majestic Prophets according to the separateness of their bodies, their countries and their times.

The Bahá'í, moreover, recognizes that the realm of truth is inexhaustible, the creator of truth God Himself. Hence the Bahá'í can identify truth as the eternal flow of life itself in a channel that deepens and broadens as

man's capacity for truth enlarges from age to age. For him, that definition of truth which regards truth as tiny fragments of experience, to be taken up and laid down, as a shopper handling gems on a counter, to buy, if one gem happens to please or seems becoming:—such a definition measures man's own knowledge, or interest, or loyalty, but truth is a living unity which no man can condition. It is the sun in the heavens of spiritual reality, while self-will denies its dominion because self-will is the shadow of a cloud.

There are times for the revelation of a larger area of the indivisible truth to mankind. The Manifestation of God signalizes the times and He is the revelation. When He appears on earth He moves and speaks with the power of all truth, known and unknown, revealed in the past, revealed in Him, or to be revealed in the future. That realm of heavenly reality is brought again in its power and universality to knock at the closed door of human experience, a divine guest whose entrance will bless the household eternally, or a divine punishment when debarred and forbidden and condemned.

Bahá'u'lláh reveals that area of divine truth which underlies all human association. He en-

larges man's capacity to receive truth in the realm of experience where all men have condemned themselves to social chaos by ignorance of truth and readiness to substitute the implacable will of races, classes, nations and creeds for the pure spiritual radiance beneficently shining for all. Spiritual reality today has become the principle of human unity, the law for the nations, the devotion to mankind on which the future civilization can alone repose. As long as men cling to truth as definition, past experience, aspects of self-will, so long must this dire period of chaos continue when the separate fragments of humanity employ life not to unite but to struggle and destroy.

In the world of time, Bahá'u'lláh has created capacity for unison and world civilization. His Dispensation is historically new and unique. In the spiritual world it is nothing else than the ancient and timeless reality of Moses, Jesus and Muḥammad disclosed to the race in a stage of added growth and development so that men can take a larger measure of that which always existed.

Like the man of faith in former ages, the Bahá'í has been given sacred truths to cherish in his heart as lamps for darkness

and medicines for healing, convictions of immortality and evidences of divine love. But in addition to these gifts, the Bahá'í has that bestowal which only the Promised One of all ages could bring: nearness to a process of creation which opens a door of entrance into a world of purified and regenerated human relations. The final element in his recognition of the message of Bahá'u'lláh is that Bahá'u'lláh came to found a civilization of unity, progress and peace.

"O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times how ye were created. Since We have created you all from the same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the sea of wondrous glory."

Thus He describes the law of survival revealed for the world today, mystical only in that He

addressed these particular words to our deepest inner understanding. Their import is not confined to any subjective realm. The motive and the realization He invokes has become the whole truth of sociology in this era.

Or, as we find its expression in another passage: "All men have been created to carry forward an ever-advancing civilization." And the truth reappears in still another form: "How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, ere long, gather together the whole of mankind behind its shelter."

The encompassing reach of the Cause of God in each cycle means the particular aspect of experience for which men are held responsible. Not until our day could there be the creation of the principle of moral cause and effect in terms of mankind itself, in terms of the unifiable world.

The mission of 'Abdu'l-Bahá, following Bahá'u'lláh's ascension in 1892, was to raise up a community of believers through whom collectively He might demonstrate the operation of the law of unity. 'Abdu'l-Bahá's mission became fulfilled historically in the experience of the Bahá'ís of North America. In

them He developed the administrative order, the organic society, which exemplifies the pattern of justice and order Bahá'u'lláh had creatively ordained. By His wisdom, His tenderness, His justice and His complete consecration to Bahá'u'lláh, 'Abdu'l-Bahá conveyed to this body of Bahá'ís a sense of partnership in the process of divine creation: that it is for men to re-create, as civilization, a human and earthly replica of the heavenly order existing in the divine will.

The Bahá'í administrative order has been described by the Guardian of the Faith as the pattern of the world order to be gradually attained as the Faith spreads throughout all countries. Its authority is Bahá'u'lláh, its sources the teachings He revealed in writing, with the interpretation and amplification made by 'Abdu'l-Bahá.

The first conveyance of authority by Bahá'u'lláh was to His eldest son. By this conveyance the integrity of the teachings was safeguarded, and the power of action implicit in all true faith directed into channels of unity for the development of the Cause in its universal aspects. No prior Dispensation has ever raised up an instrument like 'Abdu'l-Bahá through whom the spirit and purpose of the Founder could con-

tinue to flow out in its wholeness and purity until His purpose had been achieved. The faith of the Bahá'í thus remains untainted by those elements of self-will which in previous ages have translated revealed truth into creeds, rites and institutions of human origin and limited aim. Those who enter the Bahá'í community subdue themselves and their personal interests to its sovereign standard, for they are unable to alter the Cause of Bahá'u'lláh and exploit its teachings or its community for their own advantage.

'Abdu'l-Bahá's life exemplified the working of the one spirit and the one truth sustaining the body of believers throughout the world. He was the light connecting the sun of truth with the earth, the radiance enabling all Bahá'ís to realize that truth penetrates human affairs, illumines human problems, transcends conventional barriers, changes the climate of life from cold to warm. He infused Himself so completely into the hearts of the Bahá'ís that they associated the administrative institutions of the Faith with His trusted and cherished methods of service, so that the contact between their society and their religion has remained continuous and unimpaired.

The second conveyance of authority made by Bahá'u'lláh was

to the institution He termed "House of Justice":—"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá (i.e., nine) . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. . . . Those souls who arise to serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all (i.e., all believers) to obey. . . . Administrative affairs are all in charge of the House of Justice; but acts of worship must be observed according as they are revealed in the Book"

The House of Justice is limited in its legislative capacity to matters not covered by the teachings of Bahá'u'lláh Himself:—"It is incumbent upon the Trustees of the House of Justice to take counsel together regarding such laws as have not been expressly revealed in the Book." A high aim is defined for this cen-

tral administrative organ of the Faiths:—"The men of the House of Justice must, night and day, gaze toward that which hath been revealed from the horizon of the Supreme Pen for the training of the servants, for the upbuilding of countries, for the preservation of human honor."

In creating this institution for His community, Bahá'u'lláh made it clear that His Dispensation rests upon continuity of divine purpose, and associates human beings directly with the operation of His law. The House of Justice, an elective body, transforms society into an organism reflecting spiritual life. By the just direction of affairs this Faith replaces the institution of the professional clergy developed in all previous Dispensations.

By 1921, when 'Abdu'l-Bahá laid down His earthly mission, the American Bahá'í community had been extended to scores of cities and acquired power to undertake tasks of considerable magnitude, but the administrative order remained incomplete. His Will and Testament inaugurated a new era in the Faith, a further conveyance of authority and a clear exposition of the nature of the elective institutions which the Bahá'ís were called upon to form. In Shoghi Effendi, His grandson, 'Abdu'l-Bahá es-

tablished the function of Guardianship with sole power to interpret the teachings and with authority to carry out the provisions of the Will. The Guardianship connects the spiritual and social realms of the Faith in that, in addition to the office of interpreter, he is constituted the presiding officer of the international House of Justice when elected; and the Guardianship is made to descend from generation to generation through the male line.

From the Will these excerpts are cited:

"After the passing of this wronged one, it is incumbent upon . . . the loved ones of the 'Abhá Beauty (i.e., Bahá'u'lláh) to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed Lote-Trees (i.e., descended from both the Báb and Bahá'u'lláh) . . . as he is the sign of God, the chosen branch, the guardian of the Cause of God . . . unto whom . . . His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

"The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and es-

tablished, are both under the care and protection of the 'Abhá Beauty . . . Whatsoever they decide is of God. . . . The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. . . . No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá."

"Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá. . . ."

"O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results. . . . To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Cen-

ter of the Cause and the House of Justice."

In each country where Bahá'ís exist, they participate in the world unity of their Faith through the office of the Guardian at this time, and they maintain local and national Bahá'í institutions for conducting their own activities.

In each local civil community, whether city, township or county, the Bahá'ís annually elect nine members to their local Spiritual Assembly. In America the Bahá'ís of each State or Canadian Province, (a direction of the Guardian having effect for the first time in connection with the Convention of 1944, the one hundredth year of the Faith) join in the election of delegates by proportionate representation and these delegates, to the full number of one hundred and seventy-one, constitute the Annual Convention which elects the members of the National Spiritual Assembly. These national bodies, in turn, will join in the election of an international Assembly, or House of Justice, when the world Bahá'í community is sufficiently developed.

The inter-relationship of all these administrative bodies provides the world spirit of the Faith with the agencies required for the maintenance of a constitutional

society balancing the rights of the individual with the paramount principle of unity preserving the whole structure of the Cause. The Bahá'í as an individual accepts guidance for his conduct and doctrinal beliefs, for not otherwise can he contribute his share to the general unity which is God's supreme blessing to the world today. This general unity is the believer's moral environment, his social universe, his psychic health and his goal of effort transcending any personal aim. In the Bahá'í order, the individual is the musical note, but the teachings revealed by Bahá-'u'lláh are the symphony in which the note finds its real fulfillment; the person attains value by recognizing that truth transcends his capacity and includes him in a relationship which 'Abdu'l-Bahá said endowed the part with the quality of the whole. To receive, we give. In comparison to this divine creation, the traditional claims of individual conscience, of personal judgment, of private freedom, seem nothing more than empty assertions advanced in opposition to the divine will. It cannot be sufficiently emphasized that the Bahá'í's relationship to this new spiritual society is an expression of faith, and faith alone raises personality out of the pit

of self-will and moral isolation into which so much of the world has fallen.

There can be no organic society, in fact, without social truth and social law embracing the individual members and evoking a loyalty both voluntary and complete. The political and economic groups which the individual enters with reservations are not true societies but temporary combinations of restless personalities, met in a truce which can not endure. Bahá'u'lláh has for ever solved the artificial dilemma which confuses and betrays the ardent upholder of individual freedom by His categorical statement that human freedom consists in obedience to God's law. The freedom revolving around self-will He declares "must, in the end, lead to sedition, whose flames none can quench. . . . Know ye that the embodiment of liberty and its symbol is the animal . . . True liberty consists in man's submission unto My commandments, little as ye know it."

The Guardian, applying the terms of the Will and Testament to an evolving order, has given the present generation of Bahá'ís a thorough understanding of Bahá'í institutions and administrative principles. Rising to its vastly increased responsibility

resulting from the loss of the beloved Master, 'Abdu'l-Bahá, the Bahá'í community itself has intensified its effort until in America alone the number of believers has been more than doubled since 1921. It has been their destiny to perfect the local and national Bahá'í institutions as models for the believers in other lands. Within the scope of a single lifetime, the American Bahá'í community has developed from a small local group to a national unit of a world society, passing through the successive stages by which a civilization achieves its pristine pattern and severs itself from the anarchy and confusion of the past.

In Shoghi Effendi's letters addressed to this Bahá'í community, we have the statement of the form of the administrative order, its function and purpose, its scope and activity, as well as its significance, which unites the thoughts and inspires the actions of all believers today.

From these letters are selected a number of passages presenting fundamental aspects of the world order initiated by Bahá'u'lláh.

1. On its nature and scope:—

"I cannot refrain from appealing to them who stand identified with the Faith to disregard the prevailing notions and the fleet-

ing fashions of the day, and to realize as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin.

"For Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. . . ."

2. On its local and national institutions:—

"A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of

Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them.

"In the Most Holy Book is revealed:—"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counselors to the number of Bahá, and should it exceed this number it does not matter. It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive."

"Furthermore, 'Abdu'l-Bahá reveals the following:—"It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person

will act independently and after his own judgment, will follow his own desire, and do harm to the Cause'."

"Regarding the establishment of 'National Assemblies,' it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size, such as America, Great Britain and Germany, that a 'National Spiritual Assembly' be immediately established, representative of the friends throughout that country."

"Its immediate purpose is to stimulate, unify and coordinate by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's Will as the "secondary House of Justice"), which according to the explicit text of the Testament will have, in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the members of the International

House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world."

"With these Assemblies, local as well as national, harmoniously, vigorously, and efficiently functioning throughout the Bahá'í world, the only means for the establishment of the Supreme House of Justice will have been secured. And when this Supreme Body will have been properly established, it will have to consider afresh the whole situation, and lay down the principles which shall direct, so long as it deems advisable, the affairs of the Cause. . . .

"Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing interdependence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vital and responsible right of electing the National Assembly, but

should also fulfill the functions of an enlightened, consultative and cooperative body that will enrich the experience, enhance the prestige, support the authority, and assist the deliberations of the National Spiritual Assembly. It is my firm conviction that it is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst, they should radiantly and abundantly gates, by whom they are elected, unfold to the eyes of the delegates their plans, their hopes, and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session and after the dispersal of the delegates, should seek ways and means to cultivate understanding, facili-

tate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal. Not infrequently, nay oftentimes, the most lowly, untutored and inexperienced among the friends will, by the sheer inspiring force of selfless and ardent devotion, contribute a distinct and memorable share to a highly involved discussion in any given Assembly. Great must be the regard paid by those whom the delegates call upon to serve in high position to this all-important though inconspicuous manifestation of the revealing power of sincere and earnest devotion."

"Nothing short of the all-encompassing, all-pervading power of His Guidance and Love can enable this newly-enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fulness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace."

3. On its international institutions:—

"It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, es-

sential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, co-ordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions—instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

“Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh

would be mutilated and permanently deprived of that hereditary principle which as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. 'In all the Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birth-right.' Without such an institution the integrity of the Faith would be imperilled, and the stability of the entire fabric would be gravely endangered.

“Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.”

“Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no less than Bahá'u'lláh Himself. Its shield and defender

are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas."

Over fifty years have passed since the Cause of Bahá'u'lláh was first brought to North America. Three generations of believers have worked and sacrificed and prayed in order to produce a body of Bahá'ís large enough to demonstrate the principles here summarized in a few pages for the present-day student of these teachings. What 'Abdu'l-Bahá employed as unifying element for the American community during a period before more than rudimentary local administrative bodies could be established was the construction of the House of Worship, the Mashriqu'l-Adhkár, in Wilmette. He in fact referred

to the House of Worship as the "inception of the Kingdom." Around its construction devotedly gathered the American friends. 'Abdu'l-Bahá approved their action in setting up a religious corporation to hold title to the property and provide a basis for collective action. In surveying those days from 1904 to 1921, one realizes how, in every stage of progress, the believers rushed forward in devotion before they could perceive the full results of action or comprehend the full unfoldment of their beloved Master's intention. In their hearts they knew that unity is the keynote of their Faith, and they were assured that the new power of unity would augment until it encompassed the whole of mankind. But as to the nature of world order, the foundation of universal peace, the principles of the future economy, while the clear picture eluded them, they went forward with enthusiasm to the Light.

In a continent consecrated to the pioneer, the early American Bahá'ís pioneered in the world of spirit, striving to participate in a work of supreme importance whose final result was the laying of a foundation on which human society might raise a house of justice and a mansion of peace.

If — With All Thy Heart

GENE W. CRIST

IN SPIRITUAL seeking there are two opposing influences. The first is the desire to find a satisfying faith or to broaden spiritual horizons. The second is the obstacles to accepting anything that is unfamiliar and new caused by conditioning, fears, orthodoxy, prejudices and loyalties.

This is a brief story of the conflict of these two influences, a very personal testimony.

My quest for Truth began at my mother's knee where I had many questions answered, and where I learned the security, blessedness and efficacy of prayer; where I learned, also, to love the Word of God. And thus began a life-long devotion to the Christ and service in God's Cause. My faith led me to teaching very early; later to an intense interest in comparative religions; and finally into the study of philosophy and metaphysics.

The study of comparative religions began after I had spent some months in China and Japan and saw, first-hand, the sickening inadequacy of the religions which have become intermingled with superstition, destructive practices and devil worship. I

knew nothing of "Progressive Revelation" at that time.

To some who are familiar with this longer view of God's method of educating mankind spiritually, my lack of this vision may seem strange. Perhaps I should explain that in the Methodist Church in which I grew up, we were taught that there is but one Source of Revelation; namely the Old and New Testaments. More than this, we were taught that all other religions are pagan and heathen. We learned in the Missionary Society all about the debasing, degraded practices of the Brahmins; of the murderous invasions of the Muhammadans and their promises of a revolting heaven. And so for years, from this scanty knowledge, I "prejudged" all religions other than Christian. When I studied philosophy at George Washington university with the professor of philosophy who was also a Baptist minister and tied to a narrow orthodoxy, the prejudices in which I was steeped were greatly strengthened.

It was the summer after I had pursued with this professor my studies far into metaphysics, that we visited our daughter who is a radiant Bahá'í. Knowing of my

interest in philosophy and religion, she said almost as soon as we arrived, "Mother, we have the true philosophy, and it has all the answers to your questions."

Well, all that evening we talked about the Bahá'í Faith. I knew at once that I must investigate this; I must know if Bahá'u'lláh was a Manifestation of God and if His writings really contained the Revelation from God.

Just before I went to sleep, I said to my husband, "I have such a strange feeling. I feel as though I am a Jewish woman and have just been told about the Christ. I am thinking of how many of those Jewish women missed the glory of knowing the Christ because they turned away from Him. I would not like to be one of them."

So the first thing in the morning I began to ask questions. Then I began to read. But nothing was clear; for around my mind and soul there were veils that obscured my spiritual vision.

When I read that Bahá'u'lláh was born a Muhammadan I was not sure that I cared to read any more; but an insatiable need led me on, so I did read and kept on reading—always interested, always doubting—but finding many answers to as many queries.

One day after some weeks, I returned home and attended the regular missionary society meeting of our church. I was not especially interested or attentive until I heard the chairman introducing the speaker as "a missionary from Persia." I will not attempt to report on her talk but at the climax she stated, with great emphasis, "There are hundreds of millions of Muhammadans and they will never be reached by the Christian religion—they will never accept it."

In that moment the truth of her startling statement burned away one of my veils of prejudice, for I realized that when a people need special Guidance, and are *ready* for it, God will raise a holy Soul from among them through whom He *will* give His Revelations.

I had been reading *The Chosen Highway* which is a history written by an English woman, authenticating the story of the three figures of the Bahá'í Faith, the Báb (the Forerunner), Bahá'u'lláh (the Prophet Himself) and 'Abdu'l-Bahá (the latter's son). I had selected this book, because I wanted very much to have the testimony of those outside the Faith as to the things claimed and as to the lives of these holy men. I also read *Táhirih the Pure, Irán's Greatest*

Woman, written by an American, which is an account of the life of one of the early martyrs of the Faith; and then also *Some Answered Questions* by 'Abdu'l-Bahá. Before I had finished *The Chosen Highway* I had developed an unshakable love for 'Abdu'l-Bahá. This was a long step toward my goal.

One of the factors which led me to seek the truth was an experience I had as a member of the Official Board of a Methodist Church. In the deliberations of that body I saw things which made me inexpressibly sad and which I could not conscientiously support. So I resigned from the Board, much against my pastor's wishes. Furthermore, I was witnessing the inadequacy of the Christian churches. I was listening to the statements of Christian ministers, as their crusades failed and as their programs fell on indifferent ears. I was hearing them frankly state that they did not know what was happening in the affairs of men or what solution could be found for the confusion in the world.

This was my personal predication also as a teacher of a large class of mature women. I began to feel a terrified need for answers and for more enlightenment. My heart was searching for an authoritative voice.

But every time I tried to face the idea of leaving the church and becoming a Bahá'í I found myself almost smothered in Christian orthodoxy. The veils were tight about me, paralyzing my efforts to grow.

Gradually, though, as I turned irresistibly every night to read the wonderful prayers and meditations of Bahá'u'lláh, the conviction came to me that any human being who could think such lofty thoughts and put into words such pure and inspiring prayers must be a holy soul—that surely he could not lie—and he must have been telling the truth when he described what happened to himself.

For many years I had been familiar with Christ's words of promise and prophecy as recorded in the gospel of St. John: "And when he is come he will reprove the world of sin, and of righteousness, and of judgment . . . When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me." I had been taught that this referred to the Holy Spirit. Also, embedded into my very soul was the statement that the one unforgivable sin was blasphemy

against the Holy Spirit. So it almost terrified me to be confronted with the substitution of a *human being for this* "Spirit of truth," the Holy Spirit.

So back to the Bible and also to the Bahá'í writings and prayers I went; and as a result of deep prayer for guidance and constant meditation I finally came to see that those statements could not possibly refer to the Holy Spirit without human form. Thus part of the veils were burned away by the Power of the Word. The next step was to be sure that Bahá'u'lláh was that Promised One.

I took Christ's promise and prophecy statement by statement. And I found this:

"He will reprove the world." Never have there been such amazing tablets to the rulers of the world and the ecclesiastical heads as those which came from the pen of Bahá'u'lláh in his prison cell.

"He will guide you into all truth." Bahá'u'lláh brought the old truth restated and illuminated; but he also brought new and wonderful truths about this unknown New Era, unfolding a New World Order that answers every need of mankind today. Building solidly on the revealed Truth of the Word of God, he does indeed guide us to "all

truth" and the spiritual vision which, alone, can save the world.

"He shall not speak of himself." In that same prison to which he was condemned for life because of his claims, Bahá'u'lláh, face to face with God, wrote: "From my pen floweth only the summons which Thine own exalted pen hath voiced, and my tongue uttereth naught save what the Most Great Spirit hath itself proclaimed in the kingdom of Thine eternity. I am stirred by nothing else except the winds of Thy will, and breathe no word except the words which, by Thy leave and Thine inspiration, I am led to pronounce."

"He will shew you things to come." The prophecies made by Bahá'u'lláh, many of which have already been fulfilled, are indeed a "showing of things to come." And when I realized that their fulfillment has been as a result, largely, of the divine release of scientific knowledge during the last century, then I became convinced that God was the Author of those prophecies.

"He shall glorify me." There is no more glorious testimony in all literature, I believe, as to the station of Jesus Christ, than that written by Bahá'u'lláh: "Know thou that when the Son of Man yielded up His breath to God, the

whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit." I was assured by these words that Bahá'u'lláh could not be anti-Christ.

I saw that the things I had feared and dreaded were without substance. I did not have to give up my loyalty to Jesus Christ in order to accept Bahá'u'lláh. I was simply to add another Testament to the Old and the New which I loved—a modern Testament, glorious and all-sufficing for this New Era. To me, part of Bahá'u'lláh's message to the Pope clarified this whole matter: his statement that Christ came in the "station" of the Son, while God has sent the new Messenger in the station of the Father: "Guard thyself, lest darkness spread its veil over thee, and fold thee away from His light.

Consider those who opposed the Son (Jesus), when He came unto them with sovereignty and power. How many the Pharisees who were waiting to behold Him, and were lamenting their separation from Him! And yet, when the fragrance of His coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him. . . . None save a very few, who were destitute of any power amongst men, turned towards His face." Bahá'u'lláh then draws a parallel with the monks who, today, in the name of God, have "secluded themselves in their churches," and who, when God unveiled His Messenger in this day, knew Him not; and continues, "The Word which the Son concealed is made manifest." (Remember, Jesus said, "I have many things to tell you but ye cannot bear them now.") Bahá'u'lláh goes on: "It hath been sent down in the form of the human temple in this day. Blessed be the Lord who is the Father! He, verily, is come unto the nations in His most great majesty . . . This is the day whereon the Rock (Peter) crieth out and shouteth, and celebrateth the praise of its Lord, the All-Possessing, the Most High, saying: 'Lo! The Father is come, and that which ye were prom-

ised in the Kingdom is fulfilled!"

Under the conviction of this truth I went to church the next Sunday. I took a place near the front and sat gazing at the lovely face of the Christ on the reredos. And suddenly there came to me, with thrilling assurance, the words: "Because of your loyalty—because of your devotion to me—you are ready for this greater Truth."

This was the answer for which I had longed, to enable me to take the final, tremendous step. I had been tortured, ever since I had been reminded of the passage in Revelations which says, about those who are first hot and then cold, "God spewed them out of His mouth." I had felt

that I was one of those "rejected souls." But now this assurance brought with it the confirmation of acceptance.

That night when I was reading in the *Prayers and Meditations* I came upon God's message for me—the words stood out from the page and they electrified me: "Let my prayers be a fire that will burn away the veils that shut me out from Thy Beauty and a light that will lead me unto Thy Presence." At last I found myself in the glory of His Presence!

As I closed my eyes to sleep, I recalled what my mother used to say when I was a child: "But if from thence thou shalt seek the Lord thy God, thou shalt find Him—if thou seek with all thy heart and with all thy soul."

The Revelation, of which Bahá'u'lláh is the source and center, abrogates none of the religions that have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention of dwarfing any of the Prophets of the past, or of whittling down the eternal verity of their teachings. It can, in no wise, conflict with the spirit that animates their claims, nor does it seek to undermine the basis of any man's allegiance to their cause. Its declared, its primary purpose is to enable every adherent of these Faiths to obtain a fuller understanding of the religion with which he stands identified. . . . Its teachings revolve around the fundamental principle that religious truth is not absolute but relative, that Divine Revelation is progressive, not final.

—SHOCHI EFFENDI

SYMBOLS OF AMERICA

STANWOOD COBB

God saw that Europe would one day grow old —
That the fires of her genius would burn cold.
To take the torch of progress from her hands
He formed a people great in faith and lands
Whose goings forth should be from East to West—
Whose blood should drain from Earth its very best.
And so God, when He divided waters from the land,
Kept half-earth a secret. There He planned,
When Man had reached maturity, to found
A nation where the human race unbound
From shackles of dead custom could face free
The bounties of vast land, vast sky, vast sea
And create a culture vigorous, bold and true
In which no ancient wrong should mar a place so new.

The Quest for Gold

To that New Land, snatched from the Womb of Time,
Came men adventure-led from every clime.
On many a coast they landed, but paused not
Upon this brink when dazzling rumor brought
Enticing tales of golden treasure wrought
By savage culture and stored heap on heap—
A mighty prize for those who dared o'er leap
The perilous barriers of wild land and foe
To grasp quick wealth. This tempting glitter-show
Of gold thus proved a bait that westward lured,
For which a myriad hardships were endured.

The Quest for Religion

When waves of cleric persecution broke
The peace of England, a stern and stoic folk
Ventured their way to bleak and rock-ribbed coast;
And firm in exiled want made good their boast
To worship as they willed. And since those days

When Pilgrim fathers grimly sought to praise
God in their own peculiar way, this land
Has proved a haven to many a weary band
Of pilgrims who worldly sacrifice would make
To find a freedom for conviction's sake.

The Quest for Democracy

And now report came back to Europe's shore
Of land immeasurable; enough and more
To sate earth-hunger of a countless tide
Who felt the essential urge of human pride
To be at last Somebody. Not mere cogs
Of feudalism doomed to tend the hogs,
The sheep, the cattle of land-owning lord.

To vassal bumpkins Fate could now afford
A land where meek obsequiousness to rank
Soon died away; where titled glory sank
Forever 'neath the western wave. Now man
In dignity of self-hood rose to scan
Far horizons that knew no servile class.
"All men are equal, or can be!" So pass
The magic words from lip to lip. And lo,
Indentured servants countless rise to go
Across vast waters to an unknown strand;

Where, freedom earned, they own at last some land—
Themselves proprietors, conscious and elate
As free-hold citizens of a mighty state.
If lawless, then their contract's term they breach
And flee to frontiers safe from law's far reach;
Perils of wilds and aborigine
They gladly brave, more fully to be free.
So potent soon this freedom-germ has grown,
That by its power an empire is o'erthrown:
A nation rises in the colonies' place,
To democratize and free the human race.

No Flags, No Drums

Editorial

IN APRIL of last year the Bahá'ís of the United States and Canada undertook a great spiritual crusade. Part of this crusade concerns western Europe. The Bahá'ís of this hemisphere have pledged themselves to establish their Faith in ten of the countries of western Europe before 1953. To do this, they must start out, as many of their forebears did, as pioneers.

We are so far now from the great pioneering days of American history that the term "pioneer" is clouded with romance. We forget too easily that the push westward over this continent meant many grim struggles with the elements. It meant putting behind all accustomed safety and security. It frequently meant never seeing friends and family again. It meant toil and sweat, and constant adaptation to new conditions. Facing the unknown tests a man and woman to the full.

But the Bahá'í pioneers have already started to Europe. And more will follow in the months and years ahead. Why do they leave? Why leave the freedom of America for those shadowed and blighted lands? Why do they

leave the accustomed way and cast their lot among people who have faced horror upon horror, people who have seen what happens to men and women when civilization's thin veneer is gashed open?

They go because they are Bahá'ís. They go because Bahá'u'lláh said: "That one indeed is a man who, today, dedicateth himself to the service of the entire human race." . . . "Center your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation . . ." . . . "Vie ye with each other in the service of God and of His Cause." . . . "Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified."

They go because Bahá'u'lláh has reestablished the vitality of religion. They go to condemn no religion but to tell the people that

Christianity and Judaism have been at last fulfilled. They go to tell the people that division of religion and race and nation is part of the adolescent past. They go to tell the people that while lesser gods fail, the eternal and unknowable God of all men has not forgotten His people. Indeed, the God of all men has neither forgotten His people, nor have the majestic promises of old been vain.

In the hearts of these Bahá'í pioneers is the knowledge that the God Who spoke through Moses and Jesus, has spoken again through Bahá'u'lláh. And upon those who believe in Him, Bahá'u'lláh has placed a mandate. The Bahá'í Faith is a religion which must find expression in service instead of sacrament. To the Bahá'í, there is no substitute for continuous effort to develop a finer character. There is no substitute for united feeling and action in dedication to God. There is no substitute for the principles of World Order which Bahá'u'lláh has revealed for the modern world. There is no substitute for the power of God to change the human heart. Bahá'u'lláh called men and women to a new standard of spiritual and social maturity. These things the Bahá'í pioneers know in their hearts.

And the pioneers going to Europe have a great experience in living to share. In the past nine years this Faith has spread into all the countries of Latin America. Wherever the word Bahá'í has found a place in the human heart and mind, a transformation has taken place. Prejudices are shattered, and men and women of various races come together in the spiritual democracy of the Bahá'í world community. The old divisions of religion seem useless and unimportant, and men and women enter and work together in the larger unity of faith created by Bahá'u'lláh. The unity which Bahá'ís possess is a divine foundation for society. Through this unity Bahá'ís are able to achieve great things in the service of God. . . . The pioneers do not take a theory nor a soothing-syrup philosophy; they are ready to share experience in living in a growing world community.

There are no flags for them when they depart, no drums. There will be no medals or citations. There may only be a monument in some graveyard distant from home, marking the place where they fell exhausted. This—perhaps. But in the heart of God and man there will be a fragrance and a memory.

—W. K. C.

COLOR BLIND

Book Review

ROBERTA K. CHRISTIAN

ON Christmas afternoon I sat down to read a book. As a Bahá'í, "the race question" is important to me. However, I was still smarting from the experience of almost a year of living in the South and trying to cope with that question. And we had gone there with our *unprejudice* waving before us like a scarlet banner. My first thought after digesting the final, nourishing passage of Mrs. Halsey's book was, "If only I had read this before going South!" And so I hasten to suggest it as essential reading for anyone who feels that just being ashamed of and sorry about the race problem in America is not enough. Particularly do I recommend it to anyone who ever hopes to live in peace anywhere south of the Mason-Dixon line.

The book deals with something that was done about race relations, during the war, at a servicemen's canteen where the author served, and where non-discrimination on account of color was a basic policy. Her views and conclusions are therefore substantiated by the most valuable tests—actual experiences, not only of her own, but of other people, both workers and guests.

Mrs. Halsey has penetrated ruthlessly and fearlessly into the literal depths of American people, both white and colored, and comes through on the other side, so that

one feels, seeing through her eyes, very much like Alice when she finally got through the looking glass. One wonders if one has ever really applied one's mind to the problem of American Negroes before. (I use the plural term deliberately, because with my brain still scorched by the sheer intelligence of this book's viewpoint, I believe I can never again use the loose and inclusive term "The Negro".)

If you are at all squeamish or delicate about the use of plain language, be warned that Margaret Halsey calls a spade a spade and is not above occasional glibness in her use of the vernacular. The book is not in any sense literary. The words that come to mind in regard to it are: sensible, intelligent, forthright, unequivocal, and, above all, unromantic.

So many books on this subject do one of two things: they simply state the case, as does Richard Wright's *Black Boy*, or present rules and methods for the extreme and idealistic abolishing of the whole issue. *Color Blind* walks the tightrope between these two extremes without a hesitant moment nor the pausing for the regaining of lost balance. The progress from pole to pole is steady, secure and serene. One *feels* the author's knowledge of her subject and it is a bulwark against the questions

Color Blind by Margaret Halsey, published by Simon and Schuster, New York, N. Y., 1946.

which often arise when reading such a theme.

Perhaps my favorite statement is this:

"The assertion that nothing can be done about prejudice is suspicious in character, but it is certainly true that prejudice will always exist. So will sickness and disease, but that scarcely seems sufficient reason for telling our medical scientists to put on their hats, close up their laboratories, and give the spirochetes, bacilli and viruses a free hand. Nobody with any pretensions to realism expects to obliterate prejudice and expunge it from the surface of this planet . . . The task is not to do away with prejudice. From our present knowledge of human psychology, that is, at the moment, an impractical objective. The task is to narrow the field in which prejudice operates—to create more and more places, zones and institutions where people may not bring it in with them. . ."

Mrs. Halsey, you see, practices what she preaches in one of her chapter titles: "Start With The Learner Where He Is." She tells the reader that there *is* something to be done and then she tells what that

something is and exactly how to start doing it. The fact that, in the telling, she also spoons out a goodly dosage of somewhat unpleasant facts and figures about the attitudes, feelings, and false ideas held by people everywhere, on both sides of the line, pleases the consumer rather than annoys him when he has put down the book and discovers, by the taste in his mouth, that he has just been fooled by very fast and clever word-tossing into imbibing some real education.

It was a borrowed book. Now I shall have to buy a copy. This is another friendly warning. Buy your own copy of *Color Blind* in the beginning, for it will be a text book for the Bahá'í who is trying to teach "the abandonment of all prejudices" including race prejudice. It will make you see just what race prejudice is made of.

I can almost wish that I could have its text in my mind and have another opportunity to live in the South. I think I would not again sit and writhe in impotent rage against what seems an impenetrable wall. Just read it and you'll see what I and this is the day of winnowing,

"A religion," is yet another testimony, from the pen of the late Queen Marie of Rumania, "which links all creeds . . . a religion based upon the inner spirit of God. . . It teaches that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even, are outside the one essential law of God, and that special beliefs are but surface things whereas the heart that beats with Divine love knows no tribe nor race."

—Excerpt from *God Passes By* by SHOGHI EFFENDI

For the Advancement of Her Race

GERTRUDE SCHURGAST

MY best friend is a lady belonging to the colored race. She holds her head up proudly and looks into your eyes. Her brown, unwrinkled face is crowned by beautiful silvery hair. She is one of those rare persons who combines strength of character with kindness.

The other day I discovered a little picture on her mantle. It was a picture of a white woman in an old-fashioned, high-necked dress. Her hair, which was parted in the middle, was combed straight back and made her look rather severe. This was accentuated by her eyes, the most remarkable eyes I have ever seen, piercing, fearless, betraying an indomitable character.

"Who is that?" I asked her in surprise.

"That was my mother," she answered gently, and seeing my puzzled look, she added: "Her father was a white man, a slaveholder of Scotch-Irish stock. Her mother was a slave, mostly American-Indian blood. In those days slaves had to obey their masters. My grandfather must have loved his little white daughter who had inherited his looks and also his character. She was high-spirited and quick - tem-

pered. She was allowed to grow up together with the other children of his family. Nobody was to touch her. Whenever her stepmother demanded that she call her stepbrothers 'Master', she refused, saying, that they all had the same father!"

"Tell me more about her," I asked.

"From early childhood the idea of serfdom must have been unbearable to her," she continued. "She and her mother spent hours and hours in their little cabin making candles, which she later sold. As soon as she had learned to sew, she began to make corsets for the town people. She had a large clientele and soon had saved up enough money to buy her mother's and her own freedom. She married a Negro who was a member of the legislature in Alabama. My father," continued my friend, "was sometimes hunted by the Ku Klux Klan, but they never hurt him, as they were afraid of 'the little woman'. Although she was only five feet tall, she soon represented a power in that little town of Livingston, Alabama. Even today, when you ask the people there about Louisa Dotson, they will remember her. The

white farmers especially remember her, for she often went to them demanding that they give better treatment to the poor Negroes whom they employed as sharecroppers. Those landowners always managed to settle the account with these workers in such a way that, at the end of the summer, there were no earnings left, only debts. Louisa Dotson made it her business to change this condition. Throughout the years her sole purpose in life was to work for the advancement of her race. All her life she fought oppression and demonstrated to black and white alike, by her own conduct, the pride and dignity of human beings."

"Was she still a young woman at the time of the Emancipation?" I asked.

"Yes, by then the family had saved up enough money to buy a home. It was only a four-room house and much too small for the large family—there were fourteen children—but they had an enormous back yard. That's where my mother built a schoolhouse for Negro children. She, herself, acted as the teacher."

"How did she manage with all those children? Were they all as dark as you?"

"No. Have you heard of Mendel's law of heredity? Well, we

proved it. Some of us were white. (There is a brother I have never seen. He went to California and passed into the white race.) Some of us were dark, and some had the character traits of both races. But you asked me how she managed. That was not all my mother did. She by and by became well known as a dressmaker. All the prominent people in town used to get their clothes from her.

"I remember one day, a lady came to her for a dress fitting. She was very much upset. 'Louisa', she said, 'this is Monday, and not a single wash woman has come to any of us ladies to collect the weekly wash. I wonder what's the matter with them.' My Mother was just kneeling in front of the lady to pin up her skirt. She slowly took a pin out of her mouth and remarked quietly: 'I have told them to stay home'."

"But why Louisa?" the lady asked.

"Louisa rose to her full height. As it happened, she reached only to the lady's shoulder, but had she been a tall woman, she could not have been more impressive. With blazing eyes she asked her:

"Would you do a family wash for 25c and furnish soap and starch besides?"

"Louisa, how much do you think, we should pay these women?" the lady asked meekly.

"Without batting an eye my mother said: '\$1.50.' And that settled it.

"In spite of all her other duties and interests she took her job as mother very seriously. One day a neighbor came rushing in. I, the youngest, was sitting at her feet, playing with some buttons. 'Oh Louisa,' the woman exclaimed, 'your daughter, Naomi, is at my house, crying. She went with my girl to pick a dress at the store and there was that lanky Joe, you know, the owner's son. He made eyes at Naomi, put the dress into her hands and said: 'You don't have to pay for that dress, beautiful, but I'll be over to see you tonight.'"

"My mother, when she heard that, got up from her sewing, shoved her spectacles back to her forehead, and, without saying a word, grimly marched out of the room, out of the house. I was tagging behind her. She never noticed it. She walked straight up to the store where lanky Joe was slouching over the counter.

When he saw my mother, he tried to slink away. But she confronted him. 'Joe,' she said with a voice which I had never heard her use before, 'If anything

would happen to my child, I would shoot you, but I don't want to soil my hands with your dirty blood. Don't ever let me see you again. By tomorrow morning you will have left town.' The next day he was gone."

"Was she strict with you too?" I asked.

My friend nodded. "I'll never forget the day," she said. "I was about twelve years old, when I came home from school and asked her: 'Mamma, can I go to a party tonight? The kids are having a party'.

"She bent over her sewing and frowned. Then she said just 'No'. I got mad then and told her she was old-fashioned, and was it because we were playing with some of the white boys? and then, feeling very grown up and important, I said: 'Mother, you know, if I really wanted to, I could have some fun, party or no party.'

"She slapped me then and said quietly: 'This is for talking to your mother like that.' Then she just looked at me, sad-like, and said: 'You are my youngest child, I would have liked to keep you with me a little longer. But I must send you away. You are going to a boarding school. It's run by a wonderful man, Booker T. Washington. You will study

there and become a teacher and amount to something.'

"This changed my whole life. Nothing much has become of my childhood friends, but I started on a career at the Tuskegee Institute. I stayed there for many years. Men like Dr. George Carver were my teachers and later on my friends. I was a teacher there too. I found my dear husband there, married at the Institute and had my children there. The older I grew, the more I realized, how wise she had been. I owe all my happiness to her."

Just then the telephone rang.

"That's probably that clubwoman I tried to interest for that inter-racial dinner," my friend said as she took the receiver. The conversation was short. I heard her say: "That's perfectly all right. Good bye."

"As I thought", she said to me. "She excused herself, saying: 'Our little efforts mean so little.'"

I looked at the white woman's picture again. Her eyes seemed to reach beyond the grave, as if they were saying: "Our little individual efforts, sister, that's just what counts."

WINGS TAKE FLIGHT

IDA ELAINE JAMES

Each tower, each aspiring arch,
Disintegrates to dust.
We halt the broken march
Of life, because we must.

Our interest palls, and then
We fear the interim.
But wings take flight again,
And brush the barrier's rim.

Guidance

A Compilation from the Bahá'í Writings

ELLA L. ROWLAND

SUFFER me not, O my Lord,
to be deprived of the knowl-
edge of Thee in Thy days, and
divest me not of the robe of Thy
Guidance.

* * *

Thou art, verily, He Whose
grace hath guided them aright.

* * *

Glory be to Thee, O King of
eternity, and the Maker of na-
tions, and the Fashioner of every
moldering bone! I pray Thee, by
Thy Name through which Thou
didst call all mankind unto the
horizon of Thy majesty and
glory, and didst guide Thy ser-
vants to the court of Thy grace
and favors, to number me with
such as have rid themselves from
everything except Thyself, and
have set themselves from every-
thing except Thyself, and have
set themselves towards Thee, and
have not been kept back by such
misfortunes as were decreed by
Thee, from turning in the direc-
tion of Thy gifts.

* * *

I beseech Thee, O Thou Who
art the Lord of all being and the
Enlightener of all things visible
and invisible, to grant that every

one of them may become an en-
sign of Thy guidance among Thy
servants, and a revelation of the
splendors of the Day-Star of Thy
loving-kindness amidst Thy crea-
tures.

* * *

These! The people of Bahá.
Through them have been shed the
splendors of the light of guid-
ance.

* * *

The glory of Thy might bear-
eth me witness! Whoso claimeth
to have known Thee hath, by vir-
tue of such a claim, testified to
his own ignorance; and whoso
believeth himself to have attained
unto Thee, all the atoms of the
earth would attest his powerless-
ness and proclaim his failure.
Thou hast, however, by virtue of
Thy mercy that hath surpassed
the kingdoms of earth and heav-
en, deigned to accept from Thy
servants the laud and honor they
pay to Thine exalted Self, and
hast bidden them celebrate Thy
glory, that the ensigns of Thy
guidance may be unfurled in Thy
cities and the tokens of Thy
mercy be spread abroad among
Thy nations, and that each and
all may be enabled to attain unto

that which Thou has destined for them by Thy decree, and ordained unto them through Thine irrevocable will and purpose.

* * *

Thou art He, O my God, through Whose names the sick are healed and the ailing are restored, and the thirsty are given drink, and the sore-vexed are tranquilized, and the wayward are guided, and the abased are exalted, and the poor are enriched, and the ignorant are enlightened, and the gloomy are illumined, and the sorrowful are cheered, and the chilled are warmed, and the downtrodden are raised up.

* * *

We beg of Thee, O Providence, to show Thy way unto all men, and to guide them aright. Thou art, verily, the All-Mighty, the Most Powerful, and All-Knowing, the All-Seeing.

* * *

Behold, how the divers people

and kindreds of the earth have been waiting for the coming of the Promised One. No sooner had He, Who is the Sun of Truth, been made manifest, than lo, all turned away from Him, except them whom God was pleased to guide.

* * *

So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. The allusions made in the Scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised. And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!

* * *

Beware that ye divest not yourselves of the raiment of Divine Guidance.

The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

—BAHÁ'U'LLÁH

WITH OUR READERS

THE possibility of uniting the world in a community through the power of religion is still an idea foreign to most minds, even thoughtful ones. This is partly, at least, because religion as it is known is divisive rather than unifying; and partly because religion is not recognized as a social force by many, perhaps most, religionists. Our leading article "A Religious World Community" sets out clearly the Bahá'í Plan for such a worldwide community which is already being built in many countries of the world. Horace Holley tells us this was specially written at the time of the Bahá'í Centenary and will appear in Volume X of the *Bahá'í World* which, we understand, is now on the press. Mr. Holley is Secretary of our Bahá'í National Assembly, one of the editors of *World Order*, and a frequent contributor to our magazine.

The illustration on page one shows the signing of the United Nations Charter, an event which marks one step toward world unity, the aim of the Bahá'í Faith and "the goal toward which," Shoghi Effendi says, "a harassed humanity is striving." We are warned by him, too, that "Delays must inevitably arise, setbacks must be suffered."

The selection on page two will reveal to those unfamiliar with the Bahá'í Faith something of the scope of this world religion.

"If—With All Thy Heart" is the first contribution of Gene W. Crist to *World Order* and introduces her

to our readers better than anything we can say further. Mrs. Crist lives in Washington, D. C.

This month's editorial "No Flags, No Drums" is by Kenneth Christian, a member of the National Spiritual Assembly, whose home is in Lansing, Michigan.

A most important book for Bahá'ís and all working for racial equality is *Color Blind* reviewed by Roberta Christian. In July, 1942, we printed "The Invisible Man" by Mrs. Christian and in February, 1941, "Living the Life". Mrs. Christian and her husband, Kenneth Christian, are well known among Bahá'ís as active workers for the Faith throughout the country. Their home is in Lansing, Michigan.

In connection with this book we should like to mention another valuable publication on the subject of Race. The January issue of *Survey Graphic* is devoted to a portrayal of the evils of segregation. This was a special issue, entitled "Segregation," of over one hundred pages of text and excellent illustrations showing conditions in the United States today. This special issue may be obtained from Survey Graphic, 112 East 19 Street, New York 3, N. Y. for 60 cents or two copies for one dollar.

The story entitled "For the Advancement of Her Race" by Gertrude Schurgast is, she tells us, the true story of the grandmother of one who is now active in the Bahá'í Faith. Mrs. Schurgast has the happy faculty of putting important truth in nar-

rative form and has previously contributed to *World Order* magazine, among other things: "The Rank-and-File Bahá'í", "What Is Secure?", a book review, "Salvation." Her home is in Cincinnati, Ohio.

Instead of the brief selections for meditation we are printing a compilation on "Guidance" from *Gleanings and Prayers and Meditations* made by Ella L. Rowland. Mrs. Rowland speaks of the joy she found in making this compilation and of the happiness she has in corresponding with those "not yet sufficiently acquainted with the Bahá'í Faith." Her home is in Corte Madera, California. How many good things come from California!

"Symbols of America" is Canto I of the book by that name by Stanwood Cobb published last December. In the prose prologue Mr. Cobb writes that the purpose of the poem "is to trace the influence and development of the three basic strands that have composed our ideology and practice from the first early days of exploration and colonization down to the fast moving screen of present day events. These three strands or motifs are: the quest for wealth, the quest for religious freedom, and the quest for democracy or equalitarianism." In the Epode to the poem Mother Earth pleads for peace and calls America the "Great Child of the New Day."

* * *

Here are some comments on the system of transliteration used by Bahá'ís which came from Marzieh Gail some time ago but which are valuable and help us to understand that we are really misspelling when we leave out the apostrophes, dots

and accents in Bahá'í names. Mrs. Gail says: This system is a standardized letter-for-letter equivalent of the Persian and Arabic alphabet. For example if you write "Bahá'í" without the apostrophe, you leave out a whole letter of the original. Unless we have a standard system for writing Persian and Arabic words into Western tongues, each writer makes up his own, according to his own accent. The German writes "Schieren", the Englishman "Shereen", the Frenchman "Chirine", when they all mean the same thing. The result is chaos. Try to look up the name "Muhammad" in a card catalogue or dictionary and you will see what we mean. And it's no use going over to the Near East and asking the natives how to pronounce a given word, because ten natives will give you ten pronunciations: Cairo Arabic is different from that of Baghdad—Tih-rán Persian doesn't sound like what they speak in Káshán. An orderly system of transliteration is thus imperative.

Reading any modern Bahá'í book, the scholar can write the transliterated words back into the original with no trouble; he knows at once which of the two "h's"—which of the four "z's" he must use; whether a vowel appears in the original or is only understood, and so on. Remember that Persian and Arabic write only the long vowels—the short ones are omitted; for instance "Muhammed" is written "M-H-M-M-D". If a Persian is shown a list of a hundred Persian towns, he is at a loss how to pronounce them, because of this omission of short vowels. Correct transliteration immedi-

ately identifies and places the word.

* * *

One of our readers sends this incident to illustrate the statement of 'Abdu'l-Bahá that "Knowledge and wisdom, purity and faithfulness and freedom of soul, have not been and are not judged by outward appearance and dress." She writes: "I was once sitting in a little station in the country when I saw a man in rough clothes and with long black beard coming up the road to the station. His appearance frightened me, but when he came close enough 'to pass the time of day' and I could look into his eyes, all the fear left me. We talked about this and that until the train came along and I discovered the man was a right jolly old farmer. Upon inquiring later I found he was well trusted and liked."

This same reader tells a personal experience which well illustrates 'Abdu'l-Bahá's statement that one of the first things the Bahá'í Faith does for us is to make us understand our own religion better, that is, the religion which we have inherited. Her experience was in a better understanding of the real meanings of love. She says: "I feel that one can read deeper than the surface meanings of St. Paul's message on love (referring to the 13th chapter of First Corinthians). *The Greatest Thing in the World* by Henry Drummond represented my father's religion. He was a well balanced man, a scientific man with a heart full of understanding love. But until Bahá'u'lláh's Message came into our home I did not understand. . . . I found three copies of Drummond's *The Greatest Thing in the World* among some left over Christmas cards and

small gifts. I read over again his words about love and found it meant so much more to me, that even my temper might be controlled now—that at last I had put all the parts together. Herbert Spencer said: 'It is a truth perpetually illustrated that accumulated facts lying around in disorder begin to assume some order if an hypothesis is thrown among them.' . . .

"I do think if some of us knew better what love really is and how the four kinds must work together, that one little thing, backbiting, would disappear. 'Abdu'l-Bahá says wonders could be accomplished if it were stopped."

[The writer refers to the passage found on pages 97 and 98 of *The Divine Art of Living*. There 'Abdu'l-Bahá names and explains the four kinds of love: "(a) The love of God towards the identity of God. Christ said God is love. (b) The love of God for His children (for His servants). (c) The love of man for God and, (d) The love of man for man."]

Correction. Marian Crist Lippitt tells us that this department incorrectly stated in our March number that she was a pioneer settler in Charleston.

She writes: "I was not one of the settlers who so nobly answered the call to rescue West Virginia from its state of darkness, but rather one of the individuals who was so rescued. My husband and I declared ourselves just before the establishment of the first assembly in 1943 after several months of intensive instruction by Virginia Camelon Foster, Mrs. Bolles and Mrs. Kunz."

—THE EDITORS.

UNITED Nations, Secretary General Trygve Lie presiding, in session in New York City Building, Flushing Meadow Park, October 18, 1946. Peace is still a small island in the restless ocean of human hunger and disquietude.

Photo by Acme



THE distinction of the Revelation of Bahá'u'lláh from all before it is that by the Ancient Decree of God it is to be accepted by all humanity. There will be no more a number of concurrent systems of faith and order, but one system elaborated and expressed by the agreement of all nations. The consciousness of the human race has now in the fullness of time reached a new degree of development. It is capable of appreciating at last the unity of the race. To this education everyone of the Prophets of the past has contributed His share. The work of none of them is lost. The work of all lives still in the attainment of the race today. Now through the supreme advent of Bahá'u'lláh it is completed by a new and crowning bestowal of the grace of the everlasting God and of His Holy Spirit. Men everywhere are now to believe and know at last the truth of the old revelation that there is one Father of us all, that the earth is one home, and that all men are brothers, and this belief is to direct conduct and to become the basis of the New World Order. Bahá'u'lláh has bidden all His followers to purge their hearts of all religious and racial prejudice, and of all national or racial animosities. Obedience to this command is held today as the hall-mark of the loyal Bahá'í.

Excerpts from
The Promise of All Ages
By GEORGE TOWNSHEND

WORLD ORDER

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The Root of Knowledge

LOUISE A. GROGER

AMONG the words of Bahá'u'lláh, the Founder of the Bahá'í Faith, are these: "The source of all learning is the knowledge of God, and this cannot be attained save through the knowledge of His divine Manifestation."

When a Bahá'í speaks of the divine Manifestation he means the Prophet, the Man of God, the Founder of Religion, Who brings a message to mankind which He claims is divinely revealed and which proves to hold inspiration, education, and the power to influence men's minds and hearts for good over a period of successive generations. His followers develop a religion based on His Teachings, Teachings which have given them a moral and ethical code for human association and an understanding of the spiritual values of this world and of a life after this which their teacher has promised them will be theirs if they live according to His Law.

Bahá'ís believe that man has

never been without this divine assistance from God in the form of a revelation of His Wisdom. A Revelation which they believe is given through the agency of a man like other men, with a human soul, but touched with the Divine Spirit, that Holy Ghost of which we read in the New Testament, the Angel Gabriel of the Qur'án, the Voice in the Burning Bush in the time of Moses. In other words a man who has the unique station of Prophet or Manifestation of God to man as the result of direct Divine Revelation.

The Manifestation has been likened to a clear mirror reflecting the image of the sun, which is the Reality of God, through the agency of the Divine Spirit, that emanation from God which may be likened to the rays of the material sun which strikes the mirror and are reflected from it in the form of an exact image of the sun itself. We might place any number of mirrors in a row, each one would reflect a perfect image of

the sun, yet none would be the sun nor would there be more than one sun no matter how many images of it we were able to see.

It is in this image of the qualities of God and of the Wisdom of God, reflected through the revealed Teachings of His Prophet or Manifestation, that Bahá'ís believe we can find the only knowledge of God that is directly available to us. In His Essence, the Creator of all things, being greater than His Creation, can in no wise be conceived or known by His Creation. He cannot be known by even that portion of it, the human race, that was created by Him in His own image and likeness. But through His Manifestation, His Love, His Wisdom, His Laws, and His Will for mankind may be known.

With knowledge of His qualities comes love for the source of those qualities, and man achieves the purpose for which he was created, to know and to love God. Among the words of Bahá'u'lláh are these: "O Son of Man! Love Me that I may love thee. If thou lovest Me not My Love can in no wise reach thee." Again: "O Son of Man! I loved thy creation, hence I created thee. Wherefore, do thou love Me that I may name thy name and fill thy soul with the spirit of life."

To be offered the source of all learning as it exists in the teachings of the Manifestation of God for the day in which we live is a bounty for which this generation, above all others that have preceded it, should be grateful.

General knowledge has become such a complex thing that no one individual can possibly absorb all of it. The available knowledge in any particular field is so vast that specialists find themselves completely occupied in acquiring what is known of comparatively small sections of the general subject in which they are interested. Medicine is a good example. Not so long ago a good family physician felt that he knew reasonably well through training and experience all that could be taught about the treatment of disease. Today a general practitioner makes it his business to know his patient's history, to diagnose with the aid of many laboratories and technicians, and for many particular difficulties to advise that his patient consult a specialist in that work.

Or if we investigate the field of mechanics, of physics, of applied science generally, we find ourselves overwhelmed with the numbers of kinds of engineers the colleges and universities are asked to produce. We hear of civil, mechanical, electrical, and

chemical engineers, and many others. None of them knows everything even of the specific knowledge already acquired by men in his particular field, let alone all there is yet to discover. At the same time each specialist is so limited in his opportunity to acquire knowledge of so much else in the world, by the very demands that are made on his time and energy to learn his own subject well, that any demand that the field of human knowledge as a whole should be the attainment of each individual would be insupportable.

On the other hand, only that man who can see the universe whole and entire, its reasons for being and his reasons for being, who has a high ethical standard and moral principles for personal conduct and for community conduct which motivate his life, is a really educated man no matter how great his attainment may be in the acquisition of specific knowledge.

But today the highly educated person is in considerable doubt when faced with the problem of choosing the religion which should give him this spiritual background. Most of the Faiths he may investigate are so overlaid with the accretions of centuries of human interpretation and commentary on the Teach-

ings of their Founders, so buried in ritual and creed, so bound by ideas and beliefs that are no longer acceptable in the light of the knowledge of the material world which has been acquired just in this last century, that those who accept them are often forced to divorce their spiritual life from their material life so the conflict involved will not become a hazard to their mental and spiritual health.

Bahá'ís believe that the original teachings of Moses, or Christ, or Muḥammad would not have caused this conflict. That, as far as they went, they would have supported all the knowledge we can obtain of ourselves and this universe in which we live. But the teachings of a former day were suited to the needs of that day. In this day man needs a spiritual education which will not only be acceptable in the light of his material education but will lead him on to still greater heights in his search for the truths of the phenomenal world. We believe that the spiritual education needed today is available in the Bahá'í Faith.

The Bahá'í teaching of the Oneness of God, the Creator of the entire universe, is certainly acceptable to those scientists whose knowledge of universal law leads them to believe that

there must be a Supreme Intelligence responsible for its plan and its operation. The Bahá'í teaching that the essence of God may not be known agrees with their belief that the Supreme Intelligence may not be given a name, a form, a place, or any other limitation within which our finite minds must operate.

The oneness of mankind is also an accepted fact to those who are trained in today's knowledge of physiology, anthropology, and psychology. The anthropologist finds that each of our supposedly separate races develop in similar ways under similar conditions. The physiologist knows that comparatively slight differences in pigmentation or in bony structure are actually of the most minor importance in the physiological life of man. Differences which occur in a higher percentage of the total number of individuals in each of the several races which have been accepted as distinguishable by those differences may be found almost completely demonstrated in the members of any one race if one looks hard enough for their examples. The psychiatrist finds the potential mental capacity of men the same on an average irrespective of race or color. Such differences as are found to exist among races and peoples by these sciences of

mankind are also found to be very largely influenced by conditions that are subject to alteration. Diet, climate, types of work, social background, and degrees of education, may one or all be the reasons for any visible or demonstrable differences between peoples. Between individuals there are of course those inborn differences of talent and capacity as well as appearance which occur so that in the human race as in the blades of grass in the field there will be no two exactly alike in all of God's creation. Such individual differences make possible the diversity of human undertaking and accomplishment and give each man his right to a unique place in society which no one else can fill for him.

The principle of the oneness of religion is acceptable and provable from a similar scientific viewpoint. Religion, as the Bahá'í understands it, is man's attitude toward God as expressed in his daily life. This attitude is conditioned by the education he has had in the nature of God, the Will of God, the Law of God. God alone can be the source of such knowledge and must have been responsible for its appearance in the world. Therefore that religious teaching which has proved itself through the years as a support, an assistance, and a spirit-

ual education to mankind must have come from the one source and be in its essence one.

It is logical to think of the religions of the world as the various grades in school and of mankind as the pupil who is growing in knowledge and in wisdom as well as in stature as he progresses from one class to the next. Not discarding what has been learned in the first grade because he has advanced to the fifth or the tenth grade or even into the university but always adding to his store of knowledge and skills.

If we see these past religions as fitted to the time, place, and people to whom they were revealed it is logical that there should have been many in ages when mankind, through developing all over the planet, was not in direct communication with his fellows in other geographical regions and not able to receive directly Teachings given from just one location. The various races were in different stages of mental and physical development also and teachings which were suitable to advance the civilization of one race would not have been sufficient for another or would have been too advanced in concept for a backward people.

Today, the progress humanity has made in the realm of the physical sciences makes the world

that one world we have heard of so much in recent years. It grows smaller day by day. The most backward peoples are being rapidly educated by the impact of the material progress of the more advanced members of the race and by the need to compete on a more nearly level degree with other races and nations of the world for a share of its wealth. There is room in the world now for only one religion and it must be inclusive, not exclusive. It must fit the needs of all mankind, fulfill the aspirations of all mankind, accept the background brought to it by every member of the human race.

The unity of science and religion is again only an extension of the idea that the content of religion, the revealed knowledge of God and Will of God, the Creator of the universe, could hardly be contrary to the discoverable truths of the operation of that universe. In every age a close and unbiased investigation of the real Truths of Religion and the provable truths of science would have found no disagreement between them. What has caused the discord that has arisen has been the disagreement between the mistaken interpretations made by men in expounding the teachings of their Prophets and the unproven, and therefore often mis-

takenly held theories, of scientists.

The four basic spiritual teachings of all religion have been the Fatherhood of God, the brotherhood of man, the authority of the Prophet, and the life after death. The most advanced scientists have accepted the reality of a Creator of the universe. We have mentioned the proofs offered by science itself of the oneness or brotherhood of the whole human race. Modern historians know that religion has been the source of our great civilizations and that a man of particular and unique qualifications, the Manifestation, has been in each instance the source of that religion, therefore, in the final analysis, the source of civilization. And, finally, it has recently been reported that efforts are being made to put psychical research on a scientific basis so that in time to come perhaps the most materially minded scientist will have satisfactory proof of that one claim of religion that he has so far not been able to prove to his satisfaction, the survival of the individual personality after death.

It is evident from these four unities that are taught by the Bahá'í Faith that Unity is the watchword for this Dispensation as Love was that of the Christian Dispensation, or Submission to

the Will of God that of the Muhammadan. And indeed we find the cry for unity raised on every side today. We find no thinking person denying the need for unity but all people searching for a point of unity.

Bahá'ís believe that the Bahá'í Faith is the answer to this need, that it was given to us by a loving and an all-wise Creator because this was the time ordained for its revelation so that once more the fountain of divine knowledge might be filled at its source and might flow freely to assuage the thirst of every man for education in the things of the spirit and for direction to meet the social needs of his community.

Since 1844 the Bahá'í principles of equality between men and women, lack of prejudice of race, creed, class or nationality, universal peace, universal education, a universal auxiliary language, a world federation and international tribunal have been spread more and more widely over the earth. Bahá'ís believe this advance in social consciousness has come about both through the efforts of the followers of Bahá'u'lláh and through the spiritual effect of His Manifestation upon sensitive souls the world over.

In these 103 years the Bahá'í Faith itself has grown until it now claims adherents in eighty

countries of the world. They represent every race, creed, nationality and class. The Faith itself is the perfect demonstration that prejudices can be forgotten and that variety in the part makes for beauty in the whole.

In proposing a world federation, which I have mentioned as one of the Bahá'í principles, Bahá'u'lláh implemented it with an international police force, an international tribunal, and a solution of the economic problem based on spiritual values, in other words putting into effect the golden rule on an economic and an international basis.

A few statesmen have been saying for a long time that economic reform is essential to real peace. They recommend the removal of trade barriers and of financial and raw-material monopolies, which cause world depression and conflict. The solution of course will have to be on the basis of brotherly love and consideration, acknowledging the fact that we not only should treat others as we would wish to be treated but that we must treat them as we would wish to be treated or we will again be building up the forces of envy and suspicion which will finally break their bonds and flame over the world in a conflict to the death.

The universal education combined with a universal auxiliary language which Bahá'u'lláh advocated will be a necessity in a world grown so small. In some of our American cities now we know the difficulties that lie in a situation in which parts of the population never learn the generally accepted tongue, or have never had the type of schooling which the rest of the community has enjoyed and so holds itself aloof and suspicious, and suspected in turn. In fact it was just such a situation as this in Warsaw, Poland, which moved young Dr. Zamenhof to build a universal auxiliary language, Esperanto. Such a community of language and education as that foreseen by Bahá'u'lláh will be the basis of a newly developed feeling of world citizenship, so that in the future it may be truly said of everyone "Glory is not his who loves his own country, but glory is his who loves his kind." We have had to grow from putting ourselves first to putting our families first, from putting our families first to putting our country first. In the future we will make the next step which means putting the good of all mankind above the good of that group which we call our nation.

People in general are pretty sure these days that we must achieve peace in our time if there is to be anyone left to enjoy it. Bahá'ís know that only through practicing on a world-wide scale those ethical and social principles which Bahá'u'lláh enunciated almost a hundred years ago can that peace be achieved. In fact we are finding it already in effect in the Bahá'í world. Our task is to try to make plain to you the fact that you can find the answers to today's problems in the teachings of the Manifestation for this day, Bahá'u'lláh, Who was, we believe, divinely inspired with those answers.

Surely it is a challenging thing for anyone to say to you that problems which the best minds of this generation find unanswerable are already answered. We can only ask you to accept that challenge and investigate for yourselves the claims the Bahá'ís

make.

In the words of Bahá'u'lláh: "Only when the lamp of search . . . is kindled within the seeker's heart . . . will the darkness of error be dispelled, the mists of doubt and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. . . . Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of Divine Revelation, and the evidences of an everlasting Manifestation."

Surely the world, contracted and transformed into a single highly complex organism by the marvelous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelations of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh — the Mouthpiece of God for this age — is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

—SHOCHI EFFENDI

The Bahá'í Faith in India

SHIRIN FOZDAR

INDIA has been from antiquity a land of heroes and saints. Long before the Western world knew the meaning of the word civilization and culture, the Indian people had risen to enviable heights in statesmanship, war-craft, literature, philosophy, economics, architecture, sculpture and arts. The fame of her greatness had spread far and wide. The entire life of the people in India was governed by the accumulated teachings of the Vedas, the Upanishads and the Gita. A wonderful period of research continued and lasted until the advent of Christ. Large Viharas, scattered all over the country and run by selfless monks, imparted knowledge to the seekers, and contributed to the moral and educational progress of man. But unfortunately all her past glory has vanished, and she is passing through a very critical period in her history. The old moorings are being broken, as she ventures into uncharted seas, annihilating ancient landmarks. The people are craving for democracy, since the ideal of the king, hitherto held as God, has lost its hold.

In the field of industry it is apparent that the old handicrafts

have been neglected under the competition of machinery; the carriage and pair has been replaced by car. Smooth trading has become difficult owing to unions and strikes, combines and lockouts. Luxury has taken hold of man, increasing thereby his expenditure and enjoyment. The old staid formulas have been replaced by new theories with new values.

One thing which strikes the student of ancient history more than anything else, is the revolutionary change, which is taking place in the internal condition of the people. Barriers of caste are fast disappearing. The traditional respect for and sanctity of a Brahmin has disappeared, and he is now more relegated to the kitchen as a cook, whereas the depressed classes have revolted, and assert that there is something radically wrong with a system that condemns a man for life for the accident of birth. He, therefore, aspired, and befittingly fills even the viceroy's council. Thus the Varna Ashram Dharma is getting the Varna (caste) knocked out of its root. Hinduism, noted for its exclusiveness, is vying with other faiths eagerly trying to convert others to its fold; inter-

marriages are growing apace; bomb and anarchist activities have often replaced love and Ahimsa (non-violence), and curiously the people see nothing incongruous in it. On the contrary, the perpetrators of such crime are worshipped as heroes. Spiritual leanings, reverence for pilgrimage, reverence for parents and elders, the sanctity of marriage, the fidelity of the wife, the submissiveness of the daughter, have all vanished.

In the name of modernity and progress the canker of immorality is eating into the vitals of Indian society. The women assert that in a country with a population of forty crores, half of which consists of women, 33% of which is leading a life of compulsory widowhood which more often is due to marriages arranged by the parents in their childhood, they could not be bound to be faithful to what remained only a memory. Husbands, according to ancient scriptures, were to be worshipped as gods, but with the idea of justice revised, women no longer feel inclined to adore a god with feet of clay.

In the field of politics, experiment after experiment was tried and failed. The cause of communal disunity enshrouds this vast continent in a grip of death. Schisms and sects having crept

into various religions, each religion is again a house divided against itself. Over two hundred fifty languages prove a bar to the affinity and love which a language can create. Industries and manufacture are also not faring well, due to lack of honest men. The greed and avarice of a few having cornered the wealth of this country, watch with unconcern the starvation and poverty of the toiling millions. Only 1% of this country's population enjoys 33% of this country's wealth. Another 33% of people share 33% of wealth and the remaining 66% must live on the rest of the wealth (33%).

The disparity between a capitalist and a laborer being great, the worker himself is not at ease about his future. Again, India being an agricultural country with 700,000 villages, has 34 million families who are always famished, ignorant, illiterate, and unemployed for a third of the year. It is not that God has not endowed this country with sufficient fertile soil, water and everything essential to feed comfortably the teeming millions, but unfortunately the implements used for agriculture are as crude and primitive as those used in the days of the Vedas or Shree Krishna.

The maldistribution of land is also a great cause for this appall-

ing poverty. Some landlords possess acres of land and gorge themselves on the sweat of their laborers, and with the income buy themselves a passage to hell by squandering their income in unmentionable ways; whereas there are others, who own such small strips of land, which in spite of all their efforts do not yield sufficiently to maintain a whole family.

The people in this country, in the name of Ahimsa (non-violence) and charity, feed the ants and the snakes, but can, if their own material interest demands, watch without compunction their countrymen starve to death. These conditions will not improve merely by trade and industrial revivals, political constitutions, increase of schools and book learning, accumulation of wealth and property. The foremost thing essential is a change of heart. The natural instincts of self-preservation, self-enjoyment and self-acquisition are subordinated by a man whose heart is filled with love for God and His creatures.

Nations rise to greatness by real worth of character, and that is based on man's inmost beliefs, whether he acknowledges it or not, and these beliefs are in reality his religion. Religion is the ideal which a man follows. It

influences his character and elevates his whole life. It teaches him a true value by affirming that human life is but the beginning of a vaster one to come after death, and which depends on the way the present one is led, just as our tomorrows are the results of actions done today.

Unfortunately true religion has been strangled under the accumulating load of superstition, dogmas, sacrifices, rituals and priestcraft. The sneer and ridicule of the modern man is directed towards the dogmas and mythologies which have crept into all religions and have beclouded the truth to the extent that fact can no longer be distinguished from fiction. It is due to misrepresentation of true religion that interested people have made it a cause for disunity, communal disharmony, hatred and discord, through which the perpetual enslavement of this country to some outside power is assured.

The present condition in this country is reminiscent of events mentioned centuries ago by the learned Shaikhul Akbar Muhiuddin Ibne Arabi, while relating the events which would take place before the advent of Qiamat (Resurrection).

"There will be no peace except the sleep. The people of the East will praise those of the West,

women will be considered men's equals, iron will be more costly than gold, a new metal resembling silver will be discovered, people will like to take their food before the shops in open bazaars, dresses will be very short. Women will shamelessly roam outside their houses, people will be in their beds even after the sun has risen, they will fly in the air like birds, they will be able to send messages instantaneously to other countries. Beds, etc., will be of iron; people will be conveyed from one place to another by lifeless things which will pass through the earth at great speed, people will not love their parents, religion will be no more, the sun will come down to the earth at night and people will welcome its rays.

Yyas rishi (sage), in Shrimad Bhagwal, while foretelling about future events which were to prevail in Kali Yug,* states:

"In the coming years, Kali Yug will become stronger and religion, truth, chastity, mercy, piety, longevity, power and remembrance will all become more and more less ever day.

"In Kali Yug, money will become the sole test of birth, conduct and good qualities of a man. Money alone will be the test of justice, for justice will be bought and sold.

*An age marked by violence and wars.

"The number of thieves will greatly increase in the country; even the Vedas (Hindu Scriptures) will be polluted by wicked people by mixing them with spurious material. The Brahmins will occupy themselves in filling their bellies and enjoying their lust.

"Merchants will be dishonest in their business. People will favor earning their living by dishonest means in spite of there being no trouble in their lives.

"Low people will accept charity by putting on the dress of a Sadhu. Irreligious pundits will preach from high positions.

"People will forget love and become enemies over a small amount of money. They will try to do harm even to their own near and dear ones over money.

"People will forsake even their parents and children for the sake of enjoying property and for gratifying their earthly desires.

"In Kali Yug, people will go against the Vedas and will forget to worship God, whom even Brahma is always worshipping."

At such a time when religion is at its lowest ebb and humanity so thoroughly wayward we are assured by Shree Krishna, in the Gita:

"Whenever there is decay of righteousness, O Bharat, and there is exaltation of unrighteous-

ness then I Myself come forth, for the protection of the righteous, for the destruction of the evil-doers; for the sake of firmly establishing righteousness I am born from age to age."

As if in fulfillment of this promise a call was raised in 1863 by Bahá'u'lláh (Bhargo Devasia or Glory of God) in Persia (Arya Varta), the land of the Aryas. He proclaimed to have arisen to uproot irreligion and to establish the truth, for He claimed to be the universally expected Manifestation.

Soon the clergy and the government combined in their efforts to nip this movement in the bud. Bahá'u'lláh, Who had been brought up in the lap of luxury, being the son of a minister of Persia, was soon imprisoned with His family. He was branded, bastinadoed, and made homeless, a captive, and despoiled of all His goods. He was transferred from one prison to another, until in 1892 after forty years of confinement He passed away on 28th May at the age of seventy-five. Fortunately the enemies of Bahá'u'lláh could not confine His Message behind prison bars. It spread and enveloped the whole of Persia. Lack of any education and the firm belief in their being the chosen people of God, enabled the Shí'ih Muslims of Persia to

perform the most rapacious deeds without the least compunction.

Bahá'u'lláh had arisen in the midst of a people who were dishonest, degenerate, ignorant, fanatical, heartless and unscrupulous. Persia had been enfeebled by these vices, and groaned under the yoke of foreign powers which spread further and further their spheres of influence. Those at the helm of government, and the clergy who were the custodians of Islám, miserably lacked the power to perceive the greatness of this new Message, and could not appreciate the great value of the gifts that Bahá'u'lláh sought to bestow on the people. Baffled in their efforts to check this influence, the clergy, through their persistent persecution sought to destroy good with evil, love with hate. The Bahá'ís, as the votaries of this new Faith were called, were subjected to a violent and unrelenting persecution. They were insulted, driven from home, impoverished, beaten, exiled, paraded under torture through the streets, beheaded, torn limb from limb, or massacred indiscriminately by hundreds and thousands. Knife and bludgeon, boiling water and slow fire, these and similar were the methods used by the priesthood against the object of their wrath. It is estimated that nearly twenty thousand gave their

lives in order that their blood may water the seed of love and brotherhood sown by Bahá'u'lláh. Thus today we find the followers spread throughout the nook and corner of the globe, trying to encourage, enlighten and cheer those who have lost faith in the goodness of man.

The Bahá'ís feel that the importance of this movement will soon be established since it bestows the very blessings that humanity needs today. In these pages we shall refer to the blessings which this Message can bestow upon this unfortunate country in its hour of need.

The foremost principle being the freedom of conscience, whereby every individual is given a personal choice on attaining twenty-one years of age to select, after independent investigation, the religion he feels most suitable for this age. According to this system babes in their cradles and infants will not have any religion foisted upon them which later in their life might prove a strait-jacket barring their spiritual progress. Having been given the freedom to choose, the chooser is apt to practice the religion thus selected out of love and free will.

The stress laid by Bahá'u'lláh on the oneness of mankind, universal brotherhood, and the abolition of prejudices of race, reli-

gion, caste and creed is bound to remove the prevalent contempt for the depressed classes and the hatred between the sister communities. He says, "The Tabernacle of Unity has been raised; regard ye not one another as strangers. . . . Ye are all fruits of one tree and leaves of one branch. Glory is not his who loves his own country, but glory is his who loves his kind."

Bahá'u'lláh's insistence on religion conforming with science shows how wrong is the general belief that religion is opposed to science and progress, and that it is conducive to blind belief, fanaticism, dogmas and superstition. This principle when adhered to would eliminate all the myths and miracles which have crept into various religions, and have thrown into the background the real tenets of a Prophet. These later accretions have been the cause of discord between one religion and another. Their trial, according to the test of science, and their elimination would prove the fundamental unity of all faiths.

Equality of sexes as preached by the Bahá'ís will liberate half the population of this country, which constitutes the fairer sex, and set them on a pedestal unheard of in the past.

For centuries woman in this

country was fed upon superstitions and dogmas in the garb of religion. Manmade laws and religious ethics compelled her to remain backward and ignorant. Man was deified, and woman drudged for him in his life time, and burnt on his funeral pyre to achieve a doubtful salvation.

Man encouraged these sacrifices on the part of woman. He had been trained to regard her life as of no consequence. The vacant place of a dead wife was immediately filled by a younger and more desirable candidate. Mothers in India grieved at the birth of a daughter and rejoiced at that of a son. The boys were pampered from childhood and permitted to bully the girls. Thus spoilt and self-opinionated they grew into manhood expecting their mothers, sisters and wives to live and die for them.

Bahá'u'lláh has put an end to this injustice by declaring that man and woman are like the two wings of a bird, which when reinforced with the same impulse will soar heavenward to the summit of progress. Girls in this system inherit as much as the boys, and are enjoined to be educated equally. Bahá'u'lláh has laid greater stress on the education of the girls than that of the boys. Wives are granted equal privileges as their husbands in mar-

riage, divorce, inheritance. Equipped with necessary training, freed from traditional superstitions and dogmas, women must be encouraged to shoulder with men, not as rivals but as help-mates, the responsibility of governing the world. An emancipated and powerful womanhood in this land of Ahimsa can wield a great influence not for the betterment of this country alone, but for the whole world.

The Bahá'í solution of the economic problems deals sternly with economic exploitation of one class by another or between nations. The paramount importance of proper planning is obvious in a country like India where three-fourths of the population is mainly dependent on the produce of the soil, the pressure on which is continuously on the increase with the growth of population at the rate of five millions a year.

In 1944 the Bombay Plan, an ambitious program of postwar development of India, drew public attention in this country as well as abroad. Unfortunately, the question of distribution was not dealt with by the authors, although they have promised to issue a supplementary scheme later dealing with this point. It is quite apparent that this question is far more important from the point of view of the exploited than from

that of production, as the vast majority of the population of India are on the verge of starvation with very remote chance of betterment, and only a few top people might grow immensely rich as a result of the operation of the scheme.

Bahá'u'lláh's economic plan begins with the farmers, for He has raised the status of agriculture. According to this plan the farmer has to take one-tenth of the produce of the cultivation. A general store has to be built in every village for all the income and products to be gathered. Then it will be decided as to who is rich and who is poor. Those farmers who have no more to spare in addition to their normal expenses, must be exempted from taxation, and the rich should be taxed heavily. A man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds, he will pay a tax, but if his necessities exceed his income he will receive an equivalent amount to balance his budget. No poverty, indebtedness and unemployment are permitted according to the Bahá'í plan. The emphasis it lays on agriculture and the need to control the distribution in the interests of the nation at large are salutary principles which should appeal to all

sane men, but it does not mean that Bahá'u'lláh desired every country to remain industrially backward and to be a nation of farmers. He has laid emphasis on all backward countries being assisted by world federation to march with the times and progress industrially. Industrialization is essential to create and absorb the unemployed. It will absorb the raw material capacity of agriculture, fully utilize the mineral resources of the country and produce enough to meet the consumption requirements of the people. 'Abdu'l-Bahá said that according to the divine law, employees should not be paid merely by wages; rather they should be partners in every work. The owners of properties, mines and factories should share their incomes with their employees, and give a fair percentage of their profits to their working men in order that the employee should receive in addition to his wages some of the general income of the factory.

The crux of the whole problem is that the vital importance of labor in the scheme of production should be recognized and properly provided for. A minimum income standard should be fixed for the entire labor world, both agricultural and industrial. An equitable distribution of what is

produced is of supreme importance; otherwise, increasing the production capacity of the nation would be meaningless to the millions who may still continue to be underpaid and famished, while a few may be rolling in wealth. In order to facilitate a wider distribution of wealth, Bahá'u'lláh has laid down an inheritance law, whereby not only the children of the rich may not keep all the wealth in the family by inheritance but the legacy may be divided among children, husband or wife, father, mother, brothers, sisters and teachers. Thus all these measures will lead to a lessening of the inequalities of income, better and more employment and an equitable distribution of wealth.

The emphasis laid by Bahá'u'lláh on the adoption of an international auxiliary language in addition to the mother tongue, and compulsory universal education should prove a boon to India, where hundreds of languages are spoken, and hatred created because of lack of language affinity. Universal education is essential also as at present only fifteen per cent of India's vast population may be called educated. Much of the fanaticism and misery that prevails in this country can be traced to lack of education and ignorance.

One may ask how the Bahá'ís propose to establish these principles in the world. According to Bahá'u'lláh, after the ravages of a world cataclysm, when nations would be left bleeding, beggared and bankrupt, they will realise that human power alone cannot reconstruct the world. The Light of the Spirit must be added to the light of man's intellect, and in an atmosphere of love and harmony the future commonwealth — a form of super state, will be evolved.

It is futile to deny that a workable solution is the crying need of this age. Scientific inventions and modern industrialism have laid the foundation for international cooperation. Mankind should feel privileged to build upon universal foundations an edifice that will shelter all humanity. Indifference or opposition to the signs of the times will bring in its wake ruin and misery.

Men have learnt to talk in terms of world wars, world peace, world language, world federation, world economy; and we live in a world which has actually contracted into a neighborhood through the agencies of transportation, economics and intercommunications. Why, in the name of everything that is consistent, is it so difficult to accept a Prophet with a world message?

Unity in the Love of God

Editorial

PEOPLE everywhere recognize today that the world must become united and that we must learn to cooperate with each other if we are not to destroy one another. At the same time we speak of the need for oneness, we are baffled to find nationalism raising suspicion between nations, to find racialism determined to solidify one race against another, to find class consciousness belligerent, to find religious prejudice strong.

The world has tried to unite itself along the lines of each of these lesser loyalties, but has found that unity of nation only tends to range one nation against another, that unity of race makes for conflict between races, that unity of class makes for economic warfare, and that even unity in religious creed often brings persecution of those of other creeds. What is needed to unite the world is evidently some mightier force not yet tried.

Bahá'u'lláh said, "That which the Lord has ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all of its peoples in one universal Cause one Common Faith." A phrase in

one of Bahá'u'lláh's prayers suggests the essence of that Faith, "unity in the love of God."

If men become once again consumed with the love of God, their hearts will be filled with love for all that God created. They will love each other as brothers and no longer be conscious of differences of nationality, race, class, or creed. They will be so dazzled by the Glory of God that they will see His Beauty shining from every human face. They will find no one their enemy and will unite joyfully with all people without feeling the exclusiveness that mars lesser unities. They will be so desirous of serving God that they will gladly give their time, energy and money for the service of each other.

Bahá'ís must demonstrate the effectiveness of that unity by filling themselves so completely with love for God that that love overflows into their daily attitudes, words, and actions. If we are truly Bahá'ís it will be no effort for us to love and cooperate with each other. If we have not enough love to forgive all shortcomings and strive unceasingly for unity, we are not Bahá'ís.

Unity is not possible unless the whole being is focused upon God. 'Abdu'l-Bahá instructed: "Love the creatures for the sake of God and not for the sake of themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being, and you will always be unhappy if you look toward the people themselves. But if you look toward God you will love them and be kind to them, for the world of God is the world of perfection and of complete mercy. Therefore do not look at the shortcomings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains them, endows them with capacity and life, sight and hearing; therefore they

are signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant."

By praying we may direct our own hearts toward God, and when we use prayers like this one revealed by Bahá'u'llah, we help to establish unity in the love of God throughout the world.

"O My God! O My God! Unite the hearts of Thy servants and reveal to them Thy great purpose. May they follow Thy commandments and abide in Thy laws. Help them, O God, in their endeavor and grant them strength to serve Thee. O God, leave them not to themselves, but guide their footsteps by the light of Thy knowledge, and cheer their hearts by Thy love.

"Verily, Thou are their helper and their Lord!"

—E.S.H.

Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people. They that follow their lusts and corrupt inclinations, have erred and dissipated their efforts. They, indeed, are of the lost. Strive, O people, that your eyes may be directed towards the mercy of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently upon His grace and bounty, that your feet may tread the path of His good-pleasure. Such are the counsels which I bequeath unto you. Would that ye might follow My counsels!

—BAHÁ'U'LLÁH

THE RENEWAL OF CIVILIZATION

Book Review

WILLIAM TUCKER

THE *Renewal of Civilization* by David Hofman brings to us in clear and stirring words the story and essential tenets of the Bahá'í Faith.

Opening his book with a brief history, the author tells the story of the Báb, who arising in the darkened land of Persia in 1844 proclaimed to the world the birth of a new spiritual age. An age in which all men and women would be joined together in one faith, and peace would reign throughout the world.

The Báb explained that it was his mission to herald the coming of "Him Whom God shall manifest," and promised that his appearance was very near. This magnificent personage was to be called Bahá'u'lláh, meaning the Glory of God, and was to lead men to the Most Great Peace.

After a brief ministry of only six years, during which over twenty thousand men, women and children were martyred because they were his followers, the Báb was sentenced to death and executed by a firing squad in Tabriz.

This terrible blow, which the authorities thought would stop all heresy, actually caused the Bábís to come in thousands to water with their life-blood the seed of the Day which it was their privilege to announce.

The Renewal of Civilization by David Hofman, published by George Ronald for The Bahá'í Publishing Trust, London, England.

Continuing his brief history, the author describes in glowing terms the Life of Bahá'u'lláh, Who, after giving himself to the cause of the Báb, was finally arrested and thrown into the prison of Tíhrán. While in this gloomy and loathsome place, and suffering every possible indignity, He received the first intimations of His divine mission. In a dream He heard these all glorious words: "Verily We will aid Thee to triumph by Thyself and Thy pen. Grieve not for that which hath befallen Thee, and have no fear. Truly Thou art of them that are secure. Ere long shall the Lord send forth and reveal the treasures of the earth, men who shall give Thee victory by Thyself and by Thy Name wherewith the Lord hath revived the hearts of them that know."

However, since the time was not ripe, Bahá'u'lláh did not declare himself to be the one promised by the Báb until the twenty-first of April, 1863. This declaration was made to a small group of Bábís in Baghdád on the eve of His banishment to Constantinople.

Four months later Bahá'u'lláh was again banished, this time to Adrianople, where He made a public declaration of His mission.

Finally in 1868, fulfilling the prophecies of the Bible and the Qu'rán, Bahá'u'lláh was sent into yet more distant exile, this time to Palestine. While here Bahá'u'lláh was visited by Edward Browne, Fellow of Pembroke College. The account of this

interview, which is given by David Hofman, is the only one recorded by a westerner.

Bahá'u'lláh, through His teachings and pure life, drew people close together in love and brotherhood. Muhammadans, Jews, Christians, and people of other faiths came together as one and knelt in praise of the Glorious Father.

After giving this brief history of the Bahá'í Faith, Hofman poses and answers the two questions which are the challenge of the twentieth century. "Why does mankind develop at all, and why has this development taken place at different times in different parts of the world?"

The author, in answer to the first question, points out clearly that history is a process of development towards a definite goal. For thousands of years mankind has had a vision of a great day when "they shall beat their swords into ploughshares," when "the earth shall be full of the knowledge of its Lord," when there will be established on earth the kingdom of God. This then is the goal men are struggling for and therefore the reason for man's continuous development.

We now come to our second question. "Why have civilizations risen, and fallen, at different times in different parts of the world?"

Mankind, through a slow process, builds up his civilization over a period of many years. After reaching its peak civilization begins to disintegrate until finally it is once again cloaked in darkness. This cycle is repeated endlessly; first there is darkness, then advancement, then another decline which is followed by a renaissance.

David Hofman states that this renewal of vigor in the human world is accomplished by the unfailing appearance "of a succession of Great Souls especially appointed and empowered for the task. These Great Souls, who are men and yet more than men, are the key figures of history. It is they who inspire the onward movement of mankind and determine the manifold phases of human progress and enlightenment."

These Great Souls, or Prophets, came at different times in the history of the world, but they always bring that spiritual power which is so necessary for the renewal of civilization.

In the words of David Hofman, "the present world provides only the institutions of adolescence and youth: competitive nationalism, social and economic classes, party politics and sectarian religion."

What we need today are new and universal institutions; a world economic system, a world government, a world society, a true corporate state of mankind.

To establish such an order, mankind must grow up morally and intellectually. He must acquire a social conscience or no system established will make life worth living.

The author points out that today none of the historic institutions or religions of the past give any promise of a renaissance which is needed so desperately by the world. Where does our salvation lie?

Hofman gives the answer in his book, *The Renewal of Civilization*, when he sets forth the divine principles and teachings of Bahá'u'lláh. He discusses in detail the principles of the World Order which are:

1. Oneness of Mankind

2. Oneness of Religion
3. Independent Investigation of Truth
4. Abandonment of Prejudice and Superstition
5. Universal Compulsory Education
6. Equality of Men and Women
7. Adoption of International Auxiliary Language
8. Harmony of Religion and Science
9. Economic Principles: Work for All; Abolition of extremes of Poverty and Wealth
10. Universal House of Justice
11. A World Tribunal
12. Universal Peace

These principles, which must be established before we can have lasting peace and unity, indicate clearly the all-embracing nature of the Bahá'í Faith.

The author emphasizes, however, that no matter how universal these above principles are, the Bahá'í Faith is no panacea. For a social reformation rests upon individual conduct and cannot be imposed according to somebody's blueprint.

The world order of Bahá'u'lláh is founded on the spiritual concept of the oneness of mankind and raises a structure by which this unity may be preserved and developed. "The earth is but one country, and mankind its citizens" is its principle.

David Hofman makes it clear that Bahá'u'lláh does not provide an inflexible system of economics. He only establishes the basic principles and expects us to build the structure from the foundation He has laid.

The author states, however, that "a world economic system must be

planned, capable of supplying the greatest achievements of humanity to everyone, a system in which reciprocity and symmetry replace the present disorderly competition."

In the chapter on administration it is brought out that unity of mankind can only be achieved through religion. Instead of being a great divisive force, as it has been down through the ages, religion should co-ordinate and unite all the functions of man. This unity is provided for by the Covenant of Bahá'u'lláh. In this unique document, which the author explains in detail, a Guardian is provided which protects the unity of the Faith.

Hofman devotes his last chapter to a brief summary of the vast changes mankind has undergone in the first one hundred years of this era. He points out that these changes indicate clearly that the promised age is no superstitious illusion, but is being born now out of our present disintegrating civilization. In closing he appeals to us to listen to the all-powerful words of Bahá'u'lláh: "The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the Holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Helper in Peril, the Self-Subsisting."

"Soon will the present day order be rolled up, and a new one spread out in its stead."

A Bahá'í Enters the Hermit Kingdom

AGNES B. ALEXANDER

WHILE the beloved Master was still on earth, the Bahá'í Message reached Korea. In His Divine Plan 'Abdu'l-Bahá remembered the people of the Hermit Kingdom, the Land of the Morning Calm, and opened the way that they might hear the comforting Message of Bahá'u'lláh.

As an instrument in the hands of the Divine Gardener, I spent a month in the old capitol, Seoul, during August and September, 1921. There I witnessed that mysterious power of which 'Abdu'l-Bahá said: "Bahá'u'lláh has given us an irresistible power which all the nations of the world cannot withstand."

In early 1920, a Korean student, Oh Sang Sun, or Mr. Oh, as we called him, often visited the little Japanese Bahá'í home in Tokyo, where Mrs. Ida Finch was then living with me. He became deeply attracted to the Cause and I hoped he would be the one to carry the Bahá'í Message to his people.

One day after I had been supplicating for Mr. Oh, suddenly a great joy filled my heart and I knew then that I would go myself to Korea. Soon after I was invited with Mr. Oh to the home

of Mr. N. Yanagi, a friend of the Koreans, with whom Mr. Oh was leaving for his homeland. On Mr. Yanagi's return to Tokyo he wrote me: "Your visit to Abiko gave me indeed great pleasure. Your enthusiastic talk not only directed me to the Bahá'í Revelation, but showed me the depths of your faith. I received your kind letter and the many pamphlets you sent me at Seoul. I hope you will go to Korea, as soon as possible. I believe your faith in the Bahá'í Truth is fresh and vital enough for the Korean people because they are now *thirsty* for true religion."

At that time a number of Japanese Esperanto publications had articles about the Bahá'í Cause, because the Esperantists had great sympathy with the principle of a universal language. Some Korean Esperantists thus learned of the Cause and wrote me. One of them published in a Korean magazine an article about the Cause.

After Mr. Oh's return to Korea, although I wrote and sent him Bahá'í literature, no word came in reply. More than a year had passed when in August, 1921, I suddenly became aware that the time had arrived for me

to go to Korea. Besides Mr. Oh I knew no one there. In order to give the Bahá'í Message, I knew I should first have official permission, as everything was under police surveillance.

I telephoned to a Japanese friend, who was educated in the United States, and who had once offered to help me, that I was going to Korea. Immediately he came to see me. He advised me first to see Viscount Eiichi Shibusawa, with whom I was acquainted, and telephoned making an appointment for me to meet him. Viscount Shibusawa was a nobleman, a great financier, as well as philanthropist, and had started the first modern bank in Japan, and later in Korea.

On the appointed day I met Viscount Shibusawa and explained to him the purpose of my intended visit to Korea. He asked many questions and we talked for more than an hour. I had with me 'Abdu'l-Bahá's words to Miss Fanny Knobloch, who went to teach in South Africa. "It may be that the government," He wrote, "of those regions will check thee. Thou shouldst say: 'I am a Bahá'í and am a friend of all religions and nations. I consider all to be of one race and count them as my relatives. I have divine love and not racial

and sectarian love. According to the palpable written command of Bahá'u'lláh I do not pronounce a word pertaining to politics, because we are forbidden to interfere in political affairs. We are concerned with affairs which are heavenly. We are servants unto the world of morality. We consider that religious, racial, political and national prejudices are destructive to the world of humanity. We believe that the whole of the surface of the earth constitutes one home and all mankind form one family. With all we are in the utmost sincerity and kindness.'"

When Viscount Shibusawa heard these words, he was delighted, especially that the Bahá'ís did not interfere in political affairs. To my great surprise he announced with a smile that he would himself give me introductions to the Governor of Korea and others with whom he was personally acquainted. Then he expressed his admiration that I had come alone to Japan, and had stood alone and taken nothing from anyone. I felt overwhelmed, for little had I dreamed of receiving introductions from him. The all-prevailing power of God was manifest! A few days later, a messenger brought me four letters of introduction from Viscount Shibu-

sawa written in Japanese style on scrolls.

I sent word to Mr. Yanagi that I was going to Korea, but learned he was then there. The evening before my departure, he returned to Tokyo and came immediately to see me. He gave me an introduction to the Japanese editor of the English paper, *Seoul Press*, and advised me to first confer with him.

In a week I was on the train bound for Seoul. I felt as though I were going to my family instead of a strange country. The realization that it was virgin soil ready for seed sowing thrilled me.

Reaching Seoul the evening of the second day, I went to the Chosen hotel, the only hospice for foreign travelers. In the morning I telephoned to the editor of the *Seoul Press*, who came immediately to see me. When I told him I had introductions from Viscount Shibusawa, he asked to see one of them. After reading it he was ready to do anything for me and advised me to go the next morning to the government offices with my introduction to the governor.

That afternoon a young man came to see me to whom Mr. Torii, the blind Bahá'í believer in Japan, had telegraphed of my coming to Seoul. Although deaf,

he was skilled in lip reading and understood English. Mr. Torii had once written me of him, that he was the first among the deaf of Japan to be attracted to the Cause. He offered to assist me and became a devoted friend. When I thanked him, he said that he did it for 'Abdu'l-Bahá.

The next morning I called at the government offices. As the governor was absent, I was presented to the Governor General, Viscount Saito, a distinguished man. After a short conversation, in which I presented him with a Japanese Bahá'í booklet, his secretary and two others from the Foreign Relations Department interviewed me. None of these men had heard of the Bahá'í Cause. I gave each one a Japanese Bahá'í booklet and explained the Bahá'í teaching that one must respect the government of the country where he resides, and therefore I desired to do everything in harmony with the government. Two hours were spent at the government offices that memorable morning. During this time the Chief of Police was told of me, and ordered that I should be given freedom to teach in Korea. The power of the Greatest Name was manifested! With a light heart I returned to the hotel.

Mr. Kurita came again that

afternoon with friends, and together we called on the Director of the YMCA, to whom I had been given an introduction at the government offices. My one desire was to find Mr. Oh. The Director said he was living in Seoul, but he did not know his address.

The third morning the *Seoul Press* had an item telling of my coming and the purpose of my visit to Korea. The same morning I called at the American Consulate. Presenting my card I mentioned the Cause, that I had government permission to teach in Korea, and left a Bahá'í booklet. I then went to the First Bank and presented by introduction to the manager. He left his work and talked with me of spiritual things, and then invited me to come again and also to his home for a Japanese dinner.

When I returned to the hotel, I found a reporter from a Japanese newspaper waiting to see me. He had an introduction from the Governor-General's secretary and asked me to accompany him to the newspaper office for an interview. There a photograph was taken which appeared the next day in the paper with a picture of 'Abdu'l-Bahá, the first to be published in Korea. Later, Mr. Kurita and friends came to go out with me. In my great desire

to find Mr. Oh, I turned to the Center of the Covenant and supplicated His assistance. As we were riding in a street car, suddenly my hand was grasped. It was Mr. Oh! He returned with me to the hotel and expressed his desire to do everything possible to assist me. Then the doors began to open. He not only helped to open the way for his people to hear the Bahá'í Message, but acted as interpreter and guide. In God's plan it seemed he was destined to be the link through which the Cause reached his people. It was God's wisdom that I did not find him until the government connections had been made. I was happy to learn that although he had not written me, he had received everything I sent him from Tokyo.

The next morning Mr. Oh accompanied me to the office of the leading Korean newspaper, the *Dong-a*, which was published in the Korean language and script. A very good article about the Cause appeared afterwards in the paper illustrated with pictures of 'Abdu'l-Bahá and the Chicago Temple.

Among callers who came to see me was an official from the Governor-General's office who had recently returned after twelve years spent in study in America. Also from the Relig-

ious Section of the government, came a Mr. Datte, who had lived in Hawaii and knew some of my relatives. He offered his services to help me. Mr. Kurita gave a tea party for me and the International Friendship Association held a reception for me and invited me to speak on the Bahá'í Cause. Its members were officials and prominent men of Seoul. For the first time three women were invited to attend especially for my sake. The following day both the Japanese and English newspapers had notices of the meeting.

After a week had passed God's plan for the opening of the Cause in that land was apparent. The highest officials were the first to hear of it, seven of whom had personal talks with me. Next were the newspaper editors, all of whom published articles about the Cause. The *Seoul Press*, though small, on three occasions published something concerning the Cause, twice giving a column to the Bahá'í teachings. Although the word, "Bahá'í," was new to these editors, in no instance was the least prejudice shown.

I consulted Mr. Datte as to how I could meet the Korean people to tell them the Glad-Tidings. Through his suggestion, Mr. Oh introduced me to one of the leaders of a Korean society

which united the different religionists of the Far East. After an hour's interview he said we should unite and it was arranged for me to speak in their hall. The meeting was held with only a day's notice which appeared in the Korean daily. When I reached the meeting place with Mr. Oh, to my great surprise I found it to be a large hall, where before me were hundreds of Koreans seated cross-legged on the matted floor, almost all in their white linen costumes. The men sat on one side and the women, a small part of the great audience; on the other side. Mr. Oh estimated that about nine hundred were present. He spoke first, and although I did not understand what he said, he seemed inspired. I spoke simply, showing a picture of 'Abdu'l-Bahá and emphasizing the point that He was the Center of the Covenant, to whom all could turn for comfort. Mr. Datte came and brought word to me from a member of the Foreign Relations Department that he was very glad I was going to speak, so the way was made easy for me to speak with freedom. After the meeting a teacher of the society came with great joy and said the Bahá'í teachings were what he believed. Mr. Datte spoke with him and suggested that the Bahá'í booklet

should be published in the Korean language.

Before going to Korea, Mrs. Kunz of Urbana, Illinois, wrote me of their meeting on the steamer, when on their way to Palestine, a Korean Christian who became interested in the Bahá'í teachings and later met 'Abdu'l-Bahá. She wrote that if I should ever go to Korea, she hoped I would be able to find him, but did not mention his name. On inquiry I found that Mr. Oh had met him and he gave me his address in the country, to which I wrote. On September 1, I received a reply. Mr. Roh wrote in part: "I was glad to hear of your visit to Seoul. Your first visit to this country shall ever remain in the history of the people. The Master 'Abdu'l-Bahá has given me the very timely message for this generation . . .

I pray that you shall ever be under the Divine guidance during these days in order that the great work may be started in the right method and direction. I shall call on you soon after my arrival in Seoul."

On September 5, the happy meeting with Mr. Roh took place. As I sat in the hotel lobby that evening, a young man entered. Without introduction we seemed to know each other. It was Mr. Roh. Almost at the same time

Mr. Oh came in to see me. It was an eventful meeting of the three of us! I recognized the great capacity of Mr. Roh. It seemed that when he heard from Professor and Mrs. Kunz of 'Abdu'l-Bahá, he decided to go to Haifa to meet Him, but at Tiberias he found 'Abdu'l-Bahá occupied the room next to his. There he had the blessing of several interviews with 'Abdu'l-Bahá, who asked him about his future work and counseled him to teach only from the words of Christ as recorded in the Gospels. Mr. Roh was connected with a Christian mission and said, because of his position, he could not work openly for the Cause. The next day we met unexpectedly and had another talk, and again I urged him to work with Mr. Oh, for it was apparent this was a Divine plan and would have results.

The banker, whom I had met, invited me to speak to his clerks. Although only a few understood English, some seeds were sown. After the talk I was entertained with an American lady teacher at his home with a Japanese feast. When I remarked that there were nine present, the host replied that he had planned it because nine was the Bahá'í number.

On September 8, in the lunch room of the Korean YMCA, I

gave a Bahá'í feast. Mr. Oh invited his friends who were interested in the Cause. As only a few understood English, he interpreted for us. A wonderful spirit was present at that first Bahá'í feast held in Korea. I told those present that at the same time all over the world similar feasts were being held, and thus a great world unity was being established. The conversation centered around 'Abdu'l-Bahá, and the questions asked concerned Him, His station, His daily life, etc. Someone asked if He were like Christ, and they appeared to have great capacity and understanding. Cards were passed around on which they wrote in Korean their sentiments and names to be sent to 'Abdu'l-Bahá. Mr. Oh translated these for me as follows: "The message of Truth which shines all around the universe. The same origin from the first. Newest voice of Truth. Long life to the Bahá'í, the fair and impartial. Various streams running into the same ocean. Just now I found the brilliant light of Bahá'í. The universal supreme mountain of Truth. Oh freedom! Oh Bahá'í!"

The next evening the young men gave me a Korean feast. As some of those who were present the night before could not come, others took their places. It was a

heavenly feast and again those present wrote their names to be sent 'Abdu'l-Bahá and a photograph was taken. The next day one of the young men came to see me. He said he had stayed up until 2 o'clock the night before reading the Bahá'í booklet and thinking it over.

An inspiring afternoon was spent at the Buddhist school where Mr. Oh taught. The school was conducted in an old Buddhist monastery in the suburbs of Seoul, a quiet spot where there was an atmosphere of harmony. The students gathered in the temple hall. Mr. Oh introduced me to them and then interpreted for me. With my first words I showed a picture of 'Abdu'l-Bahá. As I spoke the expressions of the students' faces changed becoming more and more earnest. After the meeting I lingered with a few others and the inspiration came to send a greeting to 'Abdu'l-Bahá from that spot. Mr. Oh and another teacher wrote in English as follows: "The college students have touched the new spirit and there burned in their hearts wonderful inspiration. This wonderful opportunity was experienced through Miss Alexander's earnest message which was brought into this land of 'morning calm.' I experienced a wonderful Truth and new spirit." Mr. Oh trans-

lated the students sentiments as follows: "To my Master 'Abdu'l-Bahá, who is the Hero of universal peace in the world. Offering hearty thanks to our unseen Master who is in the far away land. I am most interested and offer thanks for the great Bahá'í spirit of the equality of humanity and the breaking up of all prejudice, which is the common need in modern life. I have found the principle of true life in your teachings and I promise to be a very good friend with you."

With Mr. Oh a visit was made to the society which gave its hall for the public Bahá'í meeting. We also visited one of its schools where I was invited to speak. As they had no room large enough to accommodate all the students, they stood in the open under the hot sun. In interpreting Mr. Oh said he added emphasis to all I said. A student came to me afterwards and asked if he could come to see me. Later he came with two friends from his home town in the North where he had seen a Bahá'í booklet. He was eager to procure Bahá'í books and learn more about the Cause.

On September 17, the last meeting was held with the Korean friends. Mr. Oh spoke first, addressing me. Then I urged the friends to meet each week and study the teachings and left some

Bahá'í literature with Mr. Oh to form the nucleus of a Bahá'í library. Mr. Oh's devotion in assisting me to give the Bahá'í Message to his people was worthy of a thousand thanks. During all those days nothing had come in our path to hinder the spread of the Cause in that land.

It was my privilege on the last day in Seoul to distribute nineteen bouquets among the poor Korean patients in the Severance hospital. I did it in the Master's Name and the joy which came in the faces of the patients was a pleasure to witness.

On September 19, I left Seoul to return to Tokyo. There I received a letter from Fujita dated the Tomb of the Báb, November 9, 1921, in which he wrote: "The Master has written a very long Tablet to the friends in Korea which you will soon receive. The unexpected happened and the Beloved Master left us three weeks later. On February 14, 1922, I received two Tablets revealed by 'Abdu'l-Bahá, His last eternal messages to be sent to the Far East. One was addressed: "To the new friends in Korea," dated November 5, 1921. Fifteen names were mentioned of those who sent their messages to Him. It follows: "O ye heavenly sons! Your heartfelt and sincere greetings have reached 'Abdu'l-

Bahá's ears and your message gave great spiritual pleasure.

"Praise be to God, that celestial light guided and led you to the Sun of Reality, bestowed everlasting life and granted heavenly illumination. Ye are like the seedlings which have been planted by the hand of the Bestower in His Spiritual Rose-Garden. It is my hope that, through the warmth of the Sun of Reality, the pouring down of the showers of mercy and the wafting of the breezes of bestowal, ye may progress day by day, so that each one may become a blessed tree, full of leaves and flowers and throw our shade over great multitudes.

"The Graces of the Kingdom of Abhá are the rays of the Sun of Reality. It illumines the earth and heaven, makes the star a shining moon, turns the speck into a huge mountain, bestows strength to the weak, gives everlasting healing to the sick, grants heavenly treasures to the poor, confirms the oppressed ones to everlasting glory and turns the people of darkness to those of light.

"O heavenly friends, the doors of heaven have been opened, the lights of God have shone forth and the heavenly Call has been raised. Summon ye all humanity to listen to this Heavenly Call

and invite them to the Celestial World, so that they may find a new spirit and attain to a new life. In all conditions my heart and spirit are with you."

Another Tablet, dated November 7, 1921, was addressed to me as follows: "O thou who proclaimest the Kingdom of God!

"Thy letter has been received and gave much joy. Praise be to God that the confirmations of the Kingdom of Abhá reached and thou becamest the cause of the guidance of the souls. It is my hope that in Korea thou wilt raise the banner of the Greatest Guidance. Convey my utmost kindness to Mr. Roh. I have utmost love for him and ask for him heavenly blessings."

After my return to Japan from Korea in 1921, no word came from the friends there. Two years later, in October, 1923, I stopped in Seoul on the way to Peiping and met again some of the Korean friends. Mr. Oh was teaching in a Buddhist college and arranged for me to speak to the young men, when a photograph was taken. I had brought with me a large framed photograph of 'Abdu'l-Bahá and a painting of the Greatest Name, which I left at the college. These were shown in the photograph taken that day.

The Mature Man

BAHÁ'Í WORDS FOR MEDITATION

A good character is, verily, the best mantle for men from God . . . The light of a good character surpasseth the light of the sun and the radiance thereof. (p. 20)

The betterment of the world can be accomplished through pure and goodly deeds, through commendable and seemly conduct. (p. 20)

Be fair to yourselves and to others that the evidences of justice may be revealed through your deeds . . . (p. 20)

Equity is the most fundamental among human virtues. The evaluation of all things must needs depend upon it. (p. 20)

He that is unjust in his judgment is destitute of the characteristics that distinguish man's stations. (p. 20)

Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. (p. 21)

It is through your deeds that ye can distinguish yourselves from others. (p. 21)

Truthfulness is the foundation of all human virtues. Without truthfulness progress and success . . . are impossible . . . When this holy attribute is established in man, all the divine qualities will also be acquired. (p. 21)

The purpose of justice is the appearance of unity among men . . . The organization of the world and the tranquillity of mankind depend upon it. (p. 23)

There can be no doubt whatever that if the day-star of justice which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed. (p. 23)

The canopy of existence resteth upon the pole of justice and not of forgiveness, and the life of mankind dependeth on justice and not on forgiveness. (p. 24)

We desire but the good of the world . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled. (p. 31)

These selections are from *The Advent of Divine Justice*.

WITH OUR READERS

LOUISE Groger was first introduced to readers of *World Order* in the September, 1946, issue with her article, "Religion, Too, Evolves." We suggest that our readers turn again to this column in that issue and read her interesting story of how a visit to the Bahá'í House of Worship in Wilmette was the first step which led to her accepting the Bahá'í Faith, and also of leading several others to the Faith. In "The Root of Knowledge" Mrs. Groger sets out some of the fundamental Bahá'í beliefs. Her home is in San Francisco where she is an active member of the Bahá'í community.

Shirin Fozdar, who contributes "The Bahá'í Faith in India," lives in Poona which is not far from Bombay. Mrs. Fozdar travels and lectures extensively in the interests of the Bahá'í Faith especially before school and college groups. She has been the means of interesting educators and other influential people in the Faith. In December, 1938, issue of *World Order* is a previous contribution from Mrs. Fozdar entitled "Íránian Influence in India." The last paragraph in that article fits so well into the scene today when India is being partitioned into two states on account of longstanding religious prejudice that we quote it here:

"Religious prejudices have proved the bane of India. Hindus owing to their religious division of caste and creed were so weakened that they easily lost to the Muslim invaders. Later the religious differences be-

tween the Hindus and Muslims had created such a wide gulf that any foreign power could easily seek domination in this ancient land. Even today communal riots are a common occurrence, and unity between these two great religions of India seems out of the question. Írán's greatest contribution, the Bahá'í Faith, alone can save India from this internal bloodshed. Through its teachings these two communities can be cemented together, and with its the birth of a regenerated India."

William Tucker, who reviews David Hofman's book, *The Renewal of Civilization*, is a student who graduated in June from the East Carolina Teachers' College in North Carolina and plans to continue his studies in the field of optometry. He enrolled as believer in the Bahá'í Faith about a year ago. This review is another in our Bahá'í literature series.

As Korea, The Hermit Kingdom, with its long background of culture comes into the international picture, our readers will be glad to read Agnes Alexander's account which shows that some seed sowing of the Bahá'í Message has been done there. Bahá'ís know Miss Alexander as one who pioneered for the Bahá'í Faith for several years in Japan. We are indebted to her for the compilation of Tablets which 'Abdu'l-Bahá wrote to Japanese Bahá'ís and which we printed in our June, 1946, issue. In looking over back issues of *World Order* we also find, under the title

"East and West", selections from the wise sayings of Inazo Nitobe, a Japanese of international understanding and note who served for seven years as Under-Secretary General of the League of Nations. This valuable compilation was made by Miss Alexander and printed in our December, 1937, issue. Miss Alexander's home for many years has been in Hawaii. She has just recently returned to Honolulu after a nine months' sojourn in the States.

Our regular features include: Words for Meditation under the title "The Mature Man"; the editorial, this month by Eleanor Hutchens, entitled "Unity in the Love of God"; the picture with its caption linking the Bahá'í teachings with current thought and events: and excerpts explaining some phase of the Bahá'í teachings on page 2.

* * *

The following excerpts from a letter by Marta Brauns will appeal to all who are eager to know of spiritual forces which are slowly acting as leaven in Germany. Marta Brauns is the Daughter of Dr. August Forel to whom 'Abdu'l-Bahá addressed His comprehensive letter on the philosophic and scientific teachings of the Bahá'í Faith found in *Bahá'í World Faith* under the title "God and the Universe."

"Can you picture my delight when I distribute sweets or coffee," she writes, "and can say, this I got from my Bahá'í friends abroad who feel no hatred and no contempt against us, only love and the desire to give

us joy! I have to fight against the hopelessness and conviction of the people here, that everyone abroad has nothing but thoughts of revenge and annihilation for us. Often it makes me very sad that so many people see only the negative, instead of recognizing the sacrifices made by America and the neutral countries around us which for the greater part we did hardly deserve. I am writing this only because abroad one is not aware of the true condition of our country; the *inferior* elements appear on the outside, while the good and valuable ones are timid and retiring, so that the foreigner passing through here, does not see them or hear of them.

"Although the Bahá'ís are indefatigable in proclaiming the Bahá'í spirit and the teaching in lectures and public meetings and thus fill those who hear them with hope and joy—our little flock is very weak and impotent compared with the gigantic tasks. However our courage is strengthened every time when we see the enthusiasm with which the teachings are received. We are anxiously awaiting the opening of our frontiers when Bahá'ís from abroad can come to us again. What a joy and spiritual help it will be!"

* * *

With this issue the outgoing editorial committee passes on the responsibility of editing *World Order* to the new committee. We wish them the same joy in this service which we have had.

—THE EDITORS



Photo by Time

ON JULY 3, 1933, 125,000 Jews from all parts of the world gathered in Soldiers Field, Chicago, to see enacted a drama tracing their racial history for four thousand years. Bahá'u'lláh, addressing the Jews, wrote: "In this Day the New Heaven hath appeared and the earth is renewed. Were ye to gaze with pure eyes, ye would behold the New Jerusalem; and were ye to turn with attentive ears, ye would hear the voice of God."

THE primary fact regarding the Bahá'í Faith is this: like Zoroastrianism, Judaism, Buddhism, Christianity, and Islám it claims to be definitely a Revelation. Herein lies its power. For though to the modern world the idea of a special revelation seems dubitable and hardly in accord with the dictates of science, yet every great religion claims to be just this and only because of such a claim has it been able to win the allegiance of its followers. This much, at least, is true—no movement can possibly capture the heart and conscience of the whole world today unless it claims and demonstrates divine authenticity and authority.

THE Bahá'í theology is extremely simple and rational—that Divinity in its infinite essence is unknowable to man and indescribable; that Divinity can, however, communicate with man; that the world religions are authentic messages and revelations from this Divine Source; that Truth has revealed itself periodically, and will continue to do so, through great Teachers and Founders of religions; that the Bahá'í Faith is one of these periodic revelations, its purposes being to complete the messages and aims of all the existing world religions and to bring to pass a universal and ideal civilization upon earth.

Excerpts from
Security for a Failing World.
By STANWOOD COBB.

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The Rise of Women

MARZIEH GAIL

AFTER "Wombat" in the Britannica, we come to "Women, Diseases of."

This is the first reference to "Women." The idea of women's being chronic invalids seems to the Encyclopedia the most pertinent fact about them.

Man, of course, fares very differently. He is not pluralized, but occurs proudly in the singular. His first heading is: "Man, Evolution of." He stands for all humanity, and he isn't even sick.

The Britannica was written primarily by men. We live in a man's world; that is the matter with it.

No religion prior to the Bahá'í Faith taught sex equality. The Old Testament says to woman, of her husband, "and he shall rule over thee." (Genesis 3:16). Under Mosaic law, it is true that mothers are to be honored along with fathers, and daughters may inherit—in the absence of sons. But women are of less account

than men. They may not even serve as witnesses in civil or criminal cases. They pray to give birth, not to daughters, but to sons.

Marriage according to the Old Testament is polygamous. There is no legal limit in Mosaic law to the number of wives and concubines a man may have. If a man wishes a divorce, he carries out the provisions in Deuteronomy 24:1, as follows: "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."

Even after the express prohibition of polygamy by Rabbi Gershom B. Judah, "The Light of the Exile" (960-1028 A.D.), many of the Jewish peoples continued to practice it; the Jews of Spain, for example, were polyga-

mous as late as the 14th century A.D.

The Jewish Encyclopedia, under polygamy, states: "In spite of the prohibition against polygamy and of the general acceptance thereof, the Jewish law still retains many provisions which apply only to a state which permits polygamy. The marriage of a married man is legally valid and needs the formality of a bill of divorce for its dissolution, while the marriage of a married woman is void . . ."

There is no justification for reading sex equality back into the New Testament. It is not there.

Jesus healed women along with men (Luke 13:12); He praised a woman's faith (Mark 5:34) and her love (Luke 7:47; Matthew 26:13); He condemned the scribes "which devour widows' houses" (Luke 20:47); He conversed with a woman in the same tones He used to men (John 4:10); He gave such women as do the will of the Father the rank of His mother and sister (Matthew 12:50); He reiterated the Old Testament commandment to honor father and mother (Matthew 19:19); He forgave the woman taken in adultery (John 8:11); and He softened the curse of the Old Testament: "in sorrow thou shalt

bring forth children" (Genesis 3:16) with: "as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." (John 16:21).

He protected women from the lust of men (Matthew 5:28); and He saved them from being cast aside in divorce, except for adultery: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matthew 19:9). Again: "And if a woman shall put away her husband, and be married to another, she committeth adultery." (Mark 10:12).

But nowhere in the New Testament do we find any slightest indication as to the sexes being equal. On the contrary, the New Testament declares woman the inferior: "[man] is the image and glory of God: but the woman is the glory of man. For the man is not of the woman; but the woman of the man." (1 Corinthians 11:7-8). "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the trans-

gression." (1 Timothy 2:12-14). "Let your women keep silence in the churches: for it is not permitted unto them to speak . . . And if they will learn anything, let them ask their husbands at home . . . (1 Corinthians 14:34-35). "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in everything." (Ephesians 5:22-24).

Christian practice down to our times has been based on the belief that woman (Eve) is the destroyer of God's image, man; that she is the devil's gateway and a painted hell—see the Church fathers for these and other metaphors; that she is mentally and physically deficient; that marriage is evil, although preferable to license; that children are born in sin. Chivalry and the worship of Mary, both imports from the East, had little appreciable effect on the status of the average Christian woman.

Anyone who believes that Christianity teaches sex equality has only to study the history of the Woman Suffrage movement. The dates alone tell the story. An early, revered landmark in

the evolution of women's rights is Mary Wollstonecraft's *A Vindication of the Rights of Women*, inspired by France's "Liberty, Equality, and Fraternity" and brought out in 1792. On July 19, 1848, the first Women's Rights Convention met at Seneca Falls, New York, at the home of Mrs. Elizabeth Cady Stanton. However, the famous gathering at Badasht, *Khurásán*, Persia—which posterity will recognize as an irrevocable break with the past, and in the course of which woman's equality with man was unforgettably proclaimed—antedated this by a few days, or weeks.¹ It was at Badasht that the great *Táhirih* (*Qurratu'l-'Ayn*) appeared without her veil, and with solemn triumph, in the heart of a Muslim nation, addressed the stupefied gathering, crying out: "This day is . . . the day on which the fetters of the past are burst asunder."

Freedom for women was so dear to *Táhirih* that she died for it. She was "the first woman suffrage martyr." In August, 1852, she gave up her life, executed for her life's work. In her last moments she said, "You can kill me as soon as you like, but

¹ The incident of *Niyálá*, which occurred just after the Conference at Badasht, took place about July 17, 1848. (*The Dawn-Breakers*, 301)

you cannot stop the emancipation of women."

In 1867, in the case of Chorlton v. Ling, it was sought to establish that women were persons and as such entitled to the Parliamentary vote. The Married Women's Property Acts were passed in Great Britain in 1882 and 1893; prior to this the wife's legal existence was merged with her husband's: "My wife and I are one, and I am he," expressed it. (The reader should, however, refer to Mary R. Beard's *Woman as Force in History* for a thorough study of the field; as her title indicates, the author shows that women, far from being at all times a subject sex, have actively shaped history. This thesis is familiar to Bahá'ís; see for example a discourse delivered by 'Abdu'l-Bahá in 1912: *Promulgation of Universal Peace*, I, 131-132).

In the United States, the 19th Amendment, enacted August 26, 1920, gave American women the right to vote. It reads: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

The New Testament does not teach monogamy nor condemn polygamy. John Milton's brilliant "Treatise on Christian Doctrine" establishes this. He states:

"In the definition which I have given [of marriage], I have not said, in compliance with the common opinion, of *one man with one woman*, lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with . . . adultery; and lest I should be forced to exclude from the sanctuary of God as spurious, the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said, Deut. xxiii.2. 'a bastard shall not enter into the congregation of Jehovah, even to his tenth generation.' Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy Tribes chosen by God."

Milton denies the "twain shall be one flesh" verses, so often advanced as meaning monogamy (e.g., Matthew 19:5), any such connotation; he says in part, "the context refers to the husband and that wife only whom he was seeking to divorce . . ." He advances Exodus 21:10 as clearly showing the sanction of polygamy: "If he take him another wife, her food, her raiment, and her duty of marriage

shall he not diminish." And he adds: "It cannot be supposed that the divine forethought intended to provide for adultery."

Milton continues: "That bishops and elders should have no more than one wife is explicitly enjoined I Tim. iii.2. and Tit. 1.6. 'he must be the husband of one wife,' . . . The command itself, however, is a sufficient proof that polygamy was not forbidden to the rest, and that it was common in the church at that time."

Muhammad was the first modern Feminist. The Qur'an gives women many and specific rights. As learned Muslims and Islamists have not failed to point out, this Book grants spiritual equality to believers of either sex:

"Truly the men who resign themselves to God (Muslims), and the women who resign themselves, and the believing men and the believing women, and the devout men and the devout women, and the men of truth, and the women of truth, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and the women who oft remember

God: for them hath God prepared forgiveness and a rich recompense." (33:35).

In the Qur'an, Adam is as guilty as Eve; Satan seduced them both (7:20); see also 20:118, where Adam is the one deceived. In women God has placed "abundant good." (4:23). Men are bidden to "reverence the wombs *that bear you*" (4:1)

Women inherit and own property (4:8; 4:13), and act as witnesses (2:282); they receive alimony (2:233; 2:242) and widows also receive a provision (2:241). Divorce is discouraged; according to a *ḥadīth* (oral tradition) it is lawful, but abhorred by God; arbitration is enjoined to forestall divorce: "And if ye fear a breach between man and wife, then send a judge chosen from his family, and a judge chosen from her family: if they are desirous of agreement, God will effect a reconciliation . . ." (4:39). The love between man and wife is one of the signs of God: "And one of His signs it is, that He hath created wives [mates] for you of your own species, that ye may dwell with them, and hath put love and tenderness between you." (30:20).

Women are to be protected from lust (24:30); men are to

live "chastely . . . and without taking concubines" (5:7).² Monogamy is enjoined, since the Text states: "marry *but* two, or three, or four; and if ye *still* fear that ye shall not act equitably, then one only" (4:3).³ Elsewhere the text of the Qur'án states that such equitable action would be impossible: "And ye will not have it at all in your power to treat your wives alike, even though you fain would do so . . ." (4:128).

In spite of woman's tremendous advance under Islám, in the law of Muḥammad, as in that of Moses and Jesus, men are superior to women and the wife is subject to the husband; the Qur'án teaches:

"Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their own substance for them . . .

chide those for whose refractoriness ye have cause to fear . . . and scourge them:⁴ but if they are obedient to you, then seek not occasion against them." (2:228).⁵ Other verses, e.g. 43:17.18 show that women 1300 years ago had not achieved equality with men.

We cannot foresee where the Bahá'í principle of sex equality will lead; it is new, and connotes vital changes in the social structure. Up to now, man—and at times, perhaps, woman, for the matriarchate in its broader sense is arguable—has been dominant. Now at last a male-

⁴ A. Yúsf 'Alí translates: "beat them (lightly)." Sale: "and chastise them." Wife beating was of course legal in Christian countries.

⁵ A. Yúsf 'Alí's translation of 4:38 begins: "Men are the protectors . . . of women, Because . . . They support them"; he translates 2:228: "But men have a degree (Of advantage) over them." His note on 2:228 shows clearly the non-equality involved: "The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's . . . in certain matters the weaker sex is entitled to special protection." (Op. cit., I, 90, n. 255). The Bahá'í Faith, it goes without saying, does not consider one sex "weaker" than the other. (Cf. *Promulgation of Universal Peace*, I, 72, 73).

Sale translates the passages: "Men shall have the preeminence above women . . ." (4:38) and "the men ought to have a superiority over them" (2:228). A leading contemporary Islamist translates: "Men are in charge of women (lit., they are standers over them)" (4:38) and comments on the meaning of 2:228: "Man is the creditor, woman the debtor."

² This is Rodwell's translation; Sale parallels Rodwell here; A. Yúsf 'Alí translates, "Chastity, not lewdness, Nor secret intrigues." A fourth version is, "Without taking (other) companions."

³ A. Yúsf 'Alí's note on this reads: "The unrestricted number of wives of the 'Times of Ignorance' was now strictly limited to a maximum of four, provided you could treat them with perfect equality, in material things as well as in affection and immaterial things. As this condition is most difficult to fulfil, I understand the recommendation to be towards monogamy." (The Holy Qur'án I, 179, n. 509).

female check and balance system is established.

Anyhow, the implications are important for world peace. Man's domestic dominance may well have been a contributive cause of war; the home pattern of aggression, resentment and retaliation is similar to that which on the world scale develops as war. Moreover, most languages are weighted with the idea of male superiority, and the child is taught to disparage female opinion, which means also to disparage woman's antipathy to war.

Here are some aspects of the picture as envisaged by Bahá'ís:

'Abdu'l-Bahá affirms that not only man, but woman, is created in the image and likeness of God: "The 'image' and 'likeness' of God applies to her as well." (*Promulgation of Universal Peace*, I, 72-73). He shows that stages of life lower than man do not treat the female as inferior: "Among the myriad organisms of the vegetable and animal kingdoms, sex exists but there is no differentiation whatever as to relative importance and value . . . If we investigate impartially we may even find species in which the female is superior or preferable to the male . . . The male of the date palm is value-

less while the female bears abundantly . . . The male of the animal kingdom does not glory in its being male and superior to the female. In fact equality exists and is recognized. Why should man, a higher and more intelligent creature, deny and deprive himself of this equality which animals enjoy?" (*Promulgation*, I, 72).

'Abdu'l-Bahá says, "God does not inquire 'Art thou woman or art thou man?' He judges human actions. If these are acceptable in the threshold of the Glorious One, man and woman will be equally recognized and rewarded." (*Promulgation*, I, 129). And elsewhere: "In some countries men went so far as to believe and teach that woman belonged to a sphere lower than human. But in this century which is the century of light . . . God is proving to the satisfaction of humanity that all this is ignorance and error; nay, rather, it is well established that mankind and womankind as factors of composite humanity are co-equal and that no difference in estimate is allowable . . . The conditions in past centuries were due to woman's lack of opportunity. She was . . . left in her undeveloped state." (*Idem*).

Few persons or institutions today practice the Bahá'í teach-

ing of educating the daughter rather than the son if it is impossible to provide education for both; during the war, for example, crowded American schools were not unknown to favor male candidates, neglecting the female. Abdu'l-Bahá says, "the education of woman is more necessary and important than that of man, for woman is the trainer of the child from its infancy . . . The mothers are the first educators of mankind; if they be imperfect, alas for the condition and future of the race." (Idem).

"Abdu'l-Bahá does not accept the argument of male superiority based on the size of the brain: "Some philosophers and writers have considered woman naturally and by creation inferior to man, claiming as a proof that the brain of man is larger and heavier than that of woman. This is frail and faulty evidence inasmuch as small brains are often found coupled with superior intellect and large brains possessed by those who are ignorant, even imbecile." (*Promulgation*, II, 277).

The Master affirms that woman should not be considered inferior because she does not go to war, and adds: "Yet be it known that if woman had been taught and trained in the mili-

tary science of slaughter she would have been the equivalent of man even in this . . . But God forbid! . . . for the destruction of humanity is not a glorious achievement . . . Let not a man glory in this,—that he can kill his fellow-creatures; nay, rather, let him glory in this, that he can love them." (*Promulgation*, I, 72).

"Abdu'l-Bahá describes a striking difference between man's psychology and woman's. He states that man is more inclined to war than woman; that woman, once she becomes fully effective in society, will block war. Women, then, do not derive from warfare the psychological satisfactions obtained from it by men, and their repugnance to war should be implemented to keep the peace:

"Strive that the ideal of international peace may become realized through the efforts of womankind, for man is more inclined to war than woman, and a real evidence of woman's superiority will be her service and efficiency in the establishment of Universal Peace." (*Promulgation*, II, 278). "The mother bears the troubles and anxieties of rearing the child; undergoes the ordeal of its birth and training . . . Therefore it is most difficult for mothers to send those upon whom

they have lavished such love and care, to the battlefield . . . So it will come to pass that when women participate fully and equally in the affairs of the world . . . war will cease; for woman will be the obstacle and hindrance to it. This is true and without doubt." (Ibid., I, 130).

What 'Abdu'l-Bahá teaches regarding the effect of constant negative environmental suggestion on woman should be especially pondered. Everywhere woman is battered down by depressing suggestion—that she is sick, rattle-brained, incompetent, that she ages quicker than man, and so on. One sees here the same type of poisonous social suggestion which attacks Negro American citizens.⁶ This gifted people (whom North America will some day recognize as one of her most valuable population

elements) is continually being told in thousands of subtle ways—in books, linguistic expressions, movies, the theater, from lecture platforms—by the majority that they have no future, must stay in their "place," are biologically unfit, etc. The wholesome suggestion established by Negro leaders—successful artists, writers, educators, sports champions and the rest—is extremely important. A fact is irrefutable; it is there for people to see. In the same way one successful woman gives the lie to all the old husbands' tales of woman's inferiority:

"The only remedy is education, opportunity; for equality means equal qualification . . . the assumption of superiority by man will continue to be depressing to the ambition of woman, as if her attainment to equality

⁶ In the United States, the rise of women is in fact bound up with the rise of the American Negro race. It was to emancipate the Negro that early women leaders needed public platforms—and were opposed by the churches, who suffered them not to teach. This parallel development is thought-provoking: one oppressed group arising to serve the other; both, so far and to a certain extent, victorious.

Certain of the words addressed by 'Abdu'l-Bahá to women are identical in sense with those He spoke to the Negro people; to the latter He said: "In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all important . . .

The mineral kingdom abounds with many-colored substances and compositions but we find no strife among them on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason . . . In the animal kingdom also we find variety of color . . . They do not make difference of color a cause of discord and strife . . . They know they are one in kind." And again: ". . . the accomplishment of unity between the colored and whites will be an assurance of the world's peace." (*Pro-mulgation*, I, 41-43). And further: ". . . every man imbued with divine qualities . . . is verily in the image and likeness of God." (Ibid., I, 67).

was creationally impossible . . . If a pupil is told that his intelligence is less than his fellow-pupils, it is a very great drawback and handicap to his progress. He must be encouraged to advance . . .” (*Promulgation*, I, 73).

Since work in future will be allotted only on the basis of knowledge and skill, there is no need to particularize here; it is interesting, however, that ‘Abdu’l-Bahá especially recommends the “industrial and agricultural sciences” for women. (*Promulgation*, II, 277).

Polygamy inevitably connotes woman’s inferiority. Monogamy is Bahá’í law. The marriage contract is a partnership of two equals; neither agrees to obey the other, and neither belongs to the other; one individual cannot own another.

Women, under Bahá’í law, are accorded a few exemptions in their religious observances. Furthermore, a few restrictions apply to women: women inherit a lesser share than men, although this is not mandatory if an individual prefers to distribute his property otherwise⁷; and women do not serve in the Universal House of Justice, although they serve on the Local and National Houses, and the members of the last-named elect the members of the Universal body. Of this non-membership in the Universal House of Justice, ‘Abdu’l-Bahá said the reason “will presently appear, even as the sun at midday.” (*Tablets*, I, 90,). It does not affect woman’s status of equality, since the highest rank a Bahá’í can attain, that of Hand of the Cause, is open to women as well as men

⁷ *Questions and Answers* (to the Book of Aqdas), Persian text, p. 29.

Down to the present day it has been customary for man to accept a religious teaching even though it were not in accord with human reason and judgment. The harmony of religious belief with reason is a new vista which Bahá’u’lláh has opened for the soul of man.

—‘ABDU’L-BAHÁ

The Food of the Spirit

ELIZABETH HACKLEY

FOOD has always held a dominant place in man's life but never has it been forced upon our attention more continuously than in our modern day. When we listen to the radio we are told of the importance of vitamins and minerals. When we pick up a magazine we are reminded that a balanced diet is essential to our well being. Scientific knowledge of food has brought us a new understanding of the importance of food. It is claimed by some dietitians that people can be changed, not only in body, but in type of mind, and, to some extent, in character, by the kind of food they eat. One authority goes so far as to say that national traits of character result from the kind of food eaten by the people of each country. That idea seems to carry the theory a bit too far, but at least it shows the emphasis now placed on the diet.

We all know many young mothers who exercise the greatest care in feeding their children. They make sure the diet is balanced so that exactly the right amounts of protein, carbohydrates, fats, minerals, and vitamins are given to the child. All this is good and we see strong children developing today. But

what about the spiritual food these same children receive? If physical food is so necessary to the body, is not spiritual food important to the soul? Most children receive some moral training, yes, but these moral teachings are frequently given no basis in religious teaching. If there is no spiritual sanction for conduct what chance is there that a child will sacrifice his selfish desires for a higher way of living?

Most of us agree that man is more than a body; he is also a spiritual reality. Bahá'u'lláh tells us that man's body depends upon his soul or spirit for its life in much the same way that the earth depends upon the sun for its life. According to 'Abdu'l-Bahá's words, the inherent qualities of the soul are mental, but the soul also has the capacity for the development of spiritual qualities. We know the early qualities that a child manifests are mental. He begins to think, to use his will, to reason, and to imagine. But it is only through training or cultivation that his spiritual characteristics begin to function. It takes a great deal of effort on the part of the parents to make the child understand jus-

tice, and to practice unselfishness. And it takes most of us all our lives to learn even a little about how to love purely and with universal understanding. In the Bahá'í writings we are told that the soul is like a seed which holds within it the potential tree of its spiritual life. A physical seed if given the proper conditions of nourishment and rainfall, will grow into a plant or tree, bearing blossoms and fruit. So the soul if it is given the right environment, which includes spiritual food, and if it is watered by the heavenly outpouring of divine revelation, can develop into a spiritual being bearing the fruit of pure deeds and holy living. But it is clear the soul will not develop its spiritual potentialities unless it is given spiritual nourishment. What then is the food of the spirit and where can we get it? There could be several answers to this question if all viewpoints on the subject were given. Perhaps many people would say that any high ideals, the contemplation of spiritual qualities and an attempt to live them, to strengthen our spiritual nature might be called the food of the spirit. The great minds and souls of the past have given us their highest thoughts and ideals, and no doubt they do help us, but most of us can testify that the

words of a great thinker or philosopher are not enough to carry us through some great difficulty or temptation.

Then again we gain spiritual food from contacts with spiritual people. When we talk with some of our Bahá'í friends our souls are nourished and we are often given strength to go on living under difficult circumstances. But these friends do not originate their ideas. They get them from a higher source; they are the words of Bahá'u'lláh. He teaches that all great religious thinkers received their ideals from a source higher than themselves, from the great prophets or messengers of God. Perhaps these philosophers are not aware of the fact that their ideals were stimulated by divine revelation, but such is the Bahá'í teaching, and history seems to prove it true. According to the Bahá'í point of view, then, the food of the spirit is found in those eternal truths which God reveals through the words of His Divine Messengers. In the "Words of Wisdom", Bahá'u'lláh has written: "The Sun of Truth is the Word of God upon which depends the training of the people of the country of thought." In the *Iqán*, He writes further: "This is the food that conferreth everlasting life upon the pure in

heart, and the illumined in spirit. This is the bread of which it is said: 'Lord send down upon us Thy bread from heaven.' This bread shall never be withheld from them that deserve it, nor can it ever be exhausted. It grows everlastingly from the tree of grace; it descendeth at all seasons from the heavens of justice and mercy."

We have always heard much about the Word of God, but we have confined it to the Jewish and Christian Bible. Bahá'ís believe that all the great world religions bring us the Word of God, for God reveals His truth through many channels. There are nine living world religions which Bahá'ís recognize: Sabeanism, Zoroastrianism, Buddhism, Hinduism, Judaism, Christianity, Muhammadanism, Bábism, and the Bahá'í Faith. Of Sabeanism we know practically nothing for it has completely degenerated. It is very ancient; it was the religion which was corrupted to the point of idol worship even in the days of Abraham. We do not know the name of its founder or prophet, and there is no trace left of its scriptures. Zoroastrianism and Buddhism have a mass of literature and tradition, but we are told there is little left which is authentic. There are only a few of the words of Zoroaster and

Buddha to be found today. The sacred writings of Hinduism exceed in quantity the scriptures of any other world religion. But they, too, are very ancient. Much of Hindu sacred literature was written fifteen or twenty centuries before Christ. Even the Bhagavad-Gita, the most recent of their Holy Books, was complete a century or more before Christ.

We who have been reared in the Jewish Bible and the Christian Gospel, like to think of them as being accurate for we know how much they inspire us, but we have to admit the words of Moses and Christ were written down long after they were spoken. The Qur'án, the Muhammadan sacred book, is considered more authentic than other scriptures in some ways, because the words of Muhammad are said to have been written down as He spoke them or soon after. But today we are so fortunate as to have the words of a great Prophet written by Himself in the most accurate form. Both the Báb and Bahá'u'lláh have given us the spiritual wealth of their written words in their books. In these books we can attain unto the city of spiritual certainty, Bahá'u'lláh tells us. He says in the Book of Assurance: "That city is none other than the Word of God revealed in every

age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muḥammad, the Messenger of God, the Qur'án; in this day the Bayán; and in the dispensation of Him Whom God will make manifest His own Book—the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme. In these cities spiritual sustenance is bountifully provided, and incorruptible delights have been ordained. The food they bestow is the bread of heaven, and the Spirit they impart is God's imperishable blessing. Upon detached souls they bestow the gift of Unity, enrich the destitute, and offer the cup of knowledge unto them who wander in the wilderness of ignorance. All the guidance, the blessings, the learning, the understanding, the faith, the certitude, conferred upon all that is in heaven and on earth, are hidden and treasured within these Cities."

The words of the divine Messengers or Prophets have an effect on our spiritual growth that no other words can have, because they are creative. Bahá'ís believe that they are not the words of men, but are indeed the words of God revealed to those perfect

souls who were created to be the pure channels for His revelation. Bahá'u'lláh writes: "Every word that proceedeth out of the mouth of God is endowed with such potency as can instill new life into every human frame." Again He says: "The Word of God hath set the heart of the world afire; how regrettable if ye fail to be enkindled by its flame."

We might ask: what are the prerequisites for understanding the word of God? One does not have to possess the learning of schools and colleges to understand God's word, for Bahá'u'lláh says: "Understanding of the Divine words and comprehension of the utterances of the ideal Doves have no connection with outward learning, but depend upon purity of heart, chastity of soul and freedom of spirit." Such qualities require a lifetime for development. But it may also be said the inspiration received from reading the word of God helps us to develop these qualities. So we see the interaction between development of character and the partaking of spiritual food.

It is true we must have some faith that these are the words of God; that is, we have to believe in the Prophet's mission and authority. Many Christians who had no faith in Muḥammad as a

Prophet of God, failed to get any spiritual help from the Qu'rán. We would all agree that one must be at least open minded and willing to believe, in order to get help and guidance from the writings of any man, whether he be a religious leader or not. So we have to be especially open minded when we read the writings of a religious teacher such as Bahá'u'lláh. But sometimes those who were deeply prejudiced have felt their prejudice dissolve and their faith increase after reading Bahá'u'lláh's words. And this is true when reading any of the Holy Books. The effect upon our spiritual nature is so great that a new capacity for faith seems to be born within us.

Now what is the effect of the Words of God or the Words of His Divine Messenger upon our souls? Probably it differs at different times and with different people, but with those who have some degree of faith, some purity of heart, and some desire for guidance, the experience is somewhat the same. First, it seems to detach us from ourselves, and from material things around us, and frees us temporarily and to some degree from other people and other people's opinions. We are lifted up into another world, the "Kingdom of His Utterance," Bahá'u'lláh calls it. Probably

this condition comes about because these beautiful and powerful words draw us near to God or to His Manifestation.

The words of any person tend to draw us near to him. When we are separated from someone we love nothing can bring him near to us so well as a letter. His own words draw the loved one close to us. So the words of God's Manifestation draw us to Him spiritually and we are temporarily freed from attachments. We see some of the beauty of divinity in the God-like qualities of the Manifestation whether He be Jesus, Muḥammad, or Bahá'u'lláh. We love Him so much that we long to be like Him and so we also partake of the divine qualities, at least for that limited time when we are in communion with His Spirit. Our desire to be like Him in itself makes for spiritual growth. As was mentioned before, these words revealed by God through His Prophet have a unique power; they stir our emotions, they quicken our souls, they furnish new motives, they are creative. If we have faith in the Word of God we accept His promises; — then when these promises are fulfilled in our lives, our faith is strengthened. Through faith we accept more and more of the teachings about severance, purity, trust in God,

acquiescence under difficulties, and so we practice them and these spiritual qualities begin to grow in our lives. Bahá'u'lláh writes: "The benefit of the utterance of the merciful One goes to those who practice." "Obedience is the price of knowledge. If any man will do His will, he shall know." So these words nourish our souls. Bahá'u'lláh tells us that human nature can be changed by developing these higher qualities of the spiritual nature. He compares this change from human nature into the spiritual to the transformation of baser metals into gold. He writes: "Perplexing and difficult as this may appear (i.e., to change baser metals into gold) the still greater task of converting satanic strength into heavenly power is one that we have been impowered to accomplish . . . The Word of God alone can claim the distinction of being endowed with the capacity required for so great and far-reaching a change."

We are told the trials and afflictions of life make for soul development and they undoubtedly do,—but they are not the food of the spirit. Afflictions force the soul to exercise its spiritual qualities and these exercises develop strength. It is easy to talk about detachment, trust in God,

radiant acquiescence, and the rest, but unless we are tested we can never know whether we really have developed these qualities. The body grows in strength through exercise. An athlete wishing to develop his muscles, not only exercises them but also eats certain physical foods to keep fit. If he exercised his body a great deal but did not at the same time maintain a good diet he would soon become exhausted. Is it not so with our spiritual condition? Unless our souls are nourished by prayer and strengthened by God's divine word, our afflictions will only weaken us spiritually. We have all seen people who grow weak and bitter after going through great trial and suffering. It may be they do not know that God has given this spiritual food to mankind. It is evident that we must build up a reserve of spiritual strength while we are not suffering great difficulties so that when our hour of testing comes we can meet it.

There are some practical suggestions which Bahá'ís make to meet this need. They are taught to read from the words of Bahá'u'lláh or some other high prophet at least once a day or, if possible, several times a day. They realize that this daily spiritual food is as necessary to the life of the soul as physical food

is to the well being of the body. Yet we all know how easy it is to neglect daily reading. If we can arrange our lives so that we can have a period of reading and prayer before we begin the day it is very helpful, for we are then more likely to be strengthened and prepared for every emergency. Bahá'u'lláh has written these beautiful words on this subject: "Intone, O my servant, the verses of God that have been received by thee, as intoned by them who have drawn night unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men."

The words of the Manifestations of God not only create new capacity in human beings to understand and live both physical and spiritual truth but they also enable man to produce new arts and sciences, and new instruments whereby these arts and sciences can be perfected. The word of God stimulates men's minds so they will be able to unfold the knowledge of marvelous sciences. These words given to the Manifestation through revelation are, we believe, the source of all knowledge and wisdom. Hence they are absolutely trustworthy and we are told their meaning can never be exhausted. Bahá'u'lláh writes: "Know thou assur-

edly that just as thou firmly believest that the Word of God endureth forever, thou must likewise believe with undoubting faith that its meaning can never be exhausted." And we do come to realize this great truth. We read the same words many times but each time we get fresh meaning and inspiration. That is why the study of the great scriptures of the world is an unending joy. Bahá'ís feel they have a special outpouring of spiritual wealth in the writings of Bahá'u'lláh for two reasons; first, because they are absolutely authentic, and second, because they constitute many volumes covering a great variety of subjects. Bahá'u'lláh writes not only on those subjects which help the individual, but also on social problems which affect the order of the world.

We cannot fully appreciate the blessings which can be derived from reading the Word of God but we realize we can not grow spiritually without this food of the spirit. So through faith we follow Bahá'u'lláh's great command when He says: "Hearken to the melodies of the spirit with all thy heart and soul." Thus can we "Enter beneath the shelter of the word, and drink therefrom the choice wine of inner significances."

Essential Religion Brings Unity

Editorial

THE Jews, like many Oriental peoples, have a long history to look back to. It may be that this fact, as far as it is regarded seriously by them, tends to make them conservative in something the same way that old families are conservative. Conservatism is a good characteristic when not carried too far. Religious conservatives often maintain the high moral standards of their religion. But they also tend to stress the minutiae of their faith, the non-essential elements.

‘Abdu’l-Bahá in speaking of religion, emphasized that all religions have two parts, the essential and the non-essential. The essential part of all the religions is faith in God, improvement in moral conduct, realization that such conduct is dependent on religion, in short, “an attitude to God reflected in life.” The non-essential part of all religions deals with the means by which essential faith is carried out in human transactions, such as use of certain foods, penalties for crimes, specific laws regarding marriage and divorce, etc. Religious dissension always centers around non-essentials, such as these laws, which have

varied in different religions.

The essentials of religion have been the real cause of the rise and growth of the great civilizations. ‘Abdu’l-Bahá, in speaking to Jewish audiences, would trace the growth of their civilization from its beginnings with Abraham’s teaching the unity of God, through successive developments under the patriarchs, to the time when Moses raised and trained a subjugated people until they conquered the Holy Land and established a civilization, which, under Solomon and later, achieved a very high degree of progress in education, philosophy, science and art. That the strength of their civilization was closely connected with the fundamentals of their religion is clearly shown in the history of this chosen people, for when the Israelites forgot the basic teachings of Moses they were degraded and came under the heel of conquerors, at one time the Babylonians, later the Romans.

It was under the Roman rule that Jesus Christ appeared. Christ upheld the prophethood of Moses and all the lesser prophets of Israel, called the Torah the Book of God and urged peo-

ple to obey its fundamental teachings. Until the time of Christ the Jewish religion had not been broadcast, but through the spread of Christianity the Old Testament has been translated into six hundred different languages. It is doubtful whether the Old Testament would have spread throughout the world if it had not been for the New Testament. Christ, through His teachings, carried by His devoted followers, educated the peoples of the Near East and of Europe in the fundamentals of religion and morality, leading them from cruelty, barbarity and hostility to a degree of unity and love. Christ caused them to agree and become reconciled.

The Teachings of Moses and the Teachings of Christ showed the same essential power. Moses educated and unified a small nation. Christ educated and unified many nations. This close connection between the Teachings of Moses and the Teachings of Christ coupled with the fact that the power of the Israelitish religion gained a great new impetus through the Teachings of Christ makes us pause to consider the possibility that the two religions are, in a sense, one, that the later one is a development of the earlier.

To make His argument for the

fundamental unity of all great and true religions even more persuasive 'Abdu'l-Bahá spoke to Jewish audiences of Muhammad and how He, too, raised a barbarous people to heights of morality and civilization. Muhammad also taught explicitly the need of belief in Christ and in Moses and chided His followers for having strayed from this belief.

In short, 'Abdu'l-Bahá said to the Jews of today, the Founders of the great religions have always agreed, why should not their followers?

This idea of the fundamental unity of religions gains upon us all as we come to realize more and more that the great central truth of the New Age which is dawning is the unity of mankind. How can we have a truly unified humanity when religious differences are still rife?

In Persia large numbers of Jews have become Bahá'ís. They have seen at first hand spiritual truth regenerating their fellow countrymen and have a new source of spiritual truth and power in Bahá'u'lláh's life and writings. In accepting Bahá'u'lláh they have realized the essential unity of all the Great Prophets and thus have accepted Christ.

M. H. P.

New Work

HERMANN GROSSMANN

Translated into English by Beatrice Ashton

FOR the first time since the suppression of the Bahá'í Faith by the May 1937 order of the Reichsführer SS and Chief of the German Police, the *Bahá'í Nachrichten* can again find its way to the friends.* Between that time and this lie almost nine years of oppression and persecution. Much has been sacrificed. The Administrative structure and the work of Bahá'í communities were destroyed, the individual's freedom of belief was taken away, and in many places, indeed, all personal contact among the Bahá'ís was prevented with the greatest severity. Rich and most valuable historical archives were seized and only the most unimportant part was saved through donation to the library of the University of Heidelberg. Nevertheless, all that has been done has been unable to stop the living stream of unity and to extinguish the knowledge of indestructible companionship. On the contrary, through interrogations, imprisonment, and special court examinations, the steadfastness and the constancy

of their avowal of the Faith only became stronger among the friends concerned.

Until the Spring of 1937 the Bahá'ís of Germany and Austria had championed Bahá'u'lláh's idea of all-inclusive unity. Even at the radiant Esslingen Summer School of 1936—as well as many other times in the presence of the Gestapo during the years since the revolution of 1933—they were able to speak of the Bahá'í principles of a federation of nations and a world tribunal, and of the need for overcoming all racial, national, social and religious prejudice. Even under the Gestapo the penetrating clarity of these ideas and the demeanor of the friends attracted attention and interest here and there, to such an extent that officials later expressed their regret on delivering the prohibitive order, and one of them declared that, considering the words of 'Abdu'l-Bahá on the true conduct of life, a good many people might well be Bahá'ís.

The Bahá'í Faith has to do with the hearts and not with political affairs. It lays the spiritual foundation for a religious renewal in the heart of man and

*This article was published in *Bahá'í Nachrichten*, January 1946, the first issue published after the war.

in his society. It forbids participation in political matters, but it knows no compromise. The Jewish Bahá'ís then remaining were attended in the Ghetto by Bahá'í friends to the last day and they faced an all too certain death with unbroken faith in the not distant victory of an encompassing, all-merciful unity of all men with equal rights.

"We desire but the good of the world and the happiness of the nations," Bahá'u'lláh said, "yet they deem us a stirrer-up of strife and sedition, worthy of bondage and banishment . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this?"

Of the publication of a German book in 1932 which presented the principles of Bahá'u'lláh, the *Völkischer Beobachter* wrote that no national socialist could pass by these ideas, but five years later the Bahá'í Faith was interdicted by the national body of the national socialists. Moreover, in the war the officer class was closed to the German Bahá'ís as a group, along with the socialists and the freema-

sons. Strange it was that Bahá'ís should have been accused of being "enemies" of the State, in view of their small number among the millions of combatant Germans, and stranger still, in the face of that same fact, that in no case was the accusation ventured during the mounting persecutions in the concluding phase of the regime or before the courts. Was the strength which supports Bahá'u'lláh's Truth perhaps suspected and feared?

In May 1937 the National Convention of the Bahá'ís of Germany and Austria, held in Heidelberg, had come to a brilliant conclusion. It had demonstrated that especially the year just past had been used by the German Bahá'ís, working intensively with conscious purpose, to unite the believers in a consciousness of indissoluble inner unity. Thus the Cause of Bahá'u'lláh could face with confidence an uncertain future. Weather signals had already given warning here and there of the coming storms.

Immediately after the National Convention the interdiction of the Bahá'í Faith was published, and the time of inner testing began for the believers. Each one was henceforth on his own. And strange to say, while

mouths were closed and hands were paralyzed, in the midst of the blustering hate and murder of the world-shaking war, there grew in the people out of their need a longing which prepared the hearts of unnumbered human beings more vigorously, more ardently, than ever our words had been able to do.

While in the political spheres outside Germany, the inexorable need for binding the nations together for the deliverance and security of a lasting peace brought a struggle to achieve a new and stronger international unity, within Germany also so much heart-hardening prejudice released disillusion and doubt and cleared the way to a healthier inner reconstruction. Hardly ever before had the ideas and the Faith of Bahá'u'lláh encountered in Germany such a yearning and such readiness. It is the over-bridging, all-surrounding unity at which the hearts grasp in the whirlpool of dissolution: the Religion of Oneness, of reconciliation and of constructive form, not of blind faith but of certitude, springing from the Source of Being, fed by the uniting love of the creative, binding meaning of existence, and borne on the wings of scientific and religious knowledge—the spiritual foundation of a new, higher Order,

on the verge of which the society of tomorrow stands ready to erect the strong edifice of indestructible solidarity and social justice.

Is it not so, then, that, as Viscount Herbert Samuel, the former High Commissioner for Palestine and the great admirer of 'Abdu'l-Baha expressed it, "other religions and creeds must consider how they may contribute to the ideas of a community of the world, but the Bahá'í Faith has for its aim almost exclusively the furthering of the communion and unity of mankind"?

It is a changed world which we German Bahá'ís view with rewon freedom, after an enforced seclusion of several years' duration. We witness the change day by day in our utterances, in the many communications and in personal contacts. The world no longer needs to be laboriously convinced; it is already convinced even before it has heard the call aright. It is impatient, from the compulsion of doubt, and is ready to follow the Path, if we but help.

Thus the time of inner testing has suddenly become, after nine long years, a time of outer testing. We no longer have any right to ourselves or to contemplative silence. In the tests of persecution we have learned to free our-

selves from both of these. Now is the time to work, in order to serve all humanity in this redemption, to work and then to work ever more, with unheard-of effort and selfless devotion to grow beyond ourselves, so that all the wishes of those who wait the vivifying Bread of the Faith of Bahá'u'lláh, the spiritual formation of one world, may be redeemed.

Little more than a decade now separates us from the time assigned by 'Abdu'l-Bahá for the beginning of the fulfilment of the prophecy of Daniel; "Universal peace will be firmly established, a universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established."

A decade is a short time, although too long from the point of view of the unspeakable sufferings of a torn humanity. Only the utmost effort will make it possible to solve the vast problem before it is "too late."

"Why," 'Abdu'l-Bahá asked in November 1912 at a meeting in Paris, "is man so hard of heart? It is because he does not yet know God. If he had knowledge of God he could not act in direct opposition to His laws; if he were spiritually minded such

a line of conduct would be impossible to him. If only the laws and precepts of the prophets of God had been believed, understood and followed, wars would no longer darken the face of the earth.

"If man had even the rudiments of justice, such a state of things would be impossible.

"Therefore, I say unto you pray—pray and turn your faces to God, that He, in His infinite compassion and mercy, may help and succor these misguided ones. Pray that He will grant them spiritual understanding and teach them tolerance and mercy, that the eyes of their minds may be opened and that they may be endued with the Gift of the Spirit. Then would peace and love walk hand in hand through the lands, and these poor unhappy people might have rest.

"Let us all strive night and day to help in the bringing about of better conditions. My heart is broken by these terrible things and cries aloud—may this cry reach other hearts!

"Then will the blind see, the dead will be raised, and Justice will come and reign upon the earth. I beseech you all to pray with heart and soul that this may be accomplished."

One may be pardoned here if he writes of the past, in order

that each individual may be guided by its lessons. It should be no more than a brief backward glance which, in thanks for the victory and from the realization of wisdom (the goal of all tests), finds strength for the fu-

ture. We unveil to the believers traveling the path of certitude the picture of a renewed world with renewed hearts. Before us is the Light and behind us the darkness sinks into yesterday.

THE GREATEST OF THESE

IDA ELAINE JAMES

I sat there dining and drinking,
Emptying the plate and the cup,
When suddenly I felt my thinking:

"I know, I *know*
The source of this glow
Flooding up and up
To possess my heart,
Warming, widening every part.

"I would pass this well-filled plate
Till it be eaten, every crumb,
By every hungry man in Christendom.
I would thrill as he ate—
A spread repast
For all who hunger to taste."

There is no room for lesser wishes.
There was something once about loaves and fishes,
And "Thy Kingdom come . . ."

A TRAVELLER'S NARRATIVE*

LOIS E. COE

Book Review

TO THE scholarly Edward G. Browne, Professor of Arabic of the University of Cambridge, the chance discovery of an account of the Bábís written by Count Gobineau was the beginning of an extended quest to learn at first hand the history and mysteries of the Bábí Faith; for according to his own testimony, this stimulating discovery effected, in a sense, a complete revolution in his ideas and projects.

He longed to visit, not only the birthplace of the Báb, but other points of interest, especially those scenes where violent outbreaks had occurred. He reasoned that there would still be many living persons who were witnesses to these events who could aid in his studies. From this time until the realization of his ambition through the acceptance of a fellowship which took him to Persia for an entire year, his whole attention was focused upon the task of fathoming the secret of the Power which has caused so many to yield up their lives for the cause of the Báb.

The proffered fellowship which he had so eagerly accepted took him to Persia in late October, 1887. He returned to England in October, 1888, with extensive journals in which he had recorded every important con-

versation, with many Bábí manuscripts, and with four current Persian histories which dealt with the Bábí movement. Two were written by Musulman historians, one by Shiite Divines, and one by an apparent Bábí sympathizer. During the year he had visited Zanján, Tabríz, Shaykh-Tabarsí, Isfáhán, Yazd and Kirmán, having spent much of his time with the followers of the Báb.

But his researches are not to end here, for in the spring of 1890 he made another journey, this time visiting the exiled Subh-i-Ezel at Famagusta on the island of Cyprus climaxing his journey with the five memorable days spent at 'Akká where he had the rare privilege of four visits with Bahá'u'lláh, each of which lasted from twenty minutes to a half hour.

All of this and much more is found in the Introduction to *A Traveller's Narrative*.

The book consists of the Introduction; The Narrative, a scholarly translation of a manuscript given to Professor Browne by 'Abdu'l-Bahá, during his visit to 'Akká; and a large body of notes written by Professor Browne based upon his research and upon letters and manuscripts from prominent Bábís and from Subh-i-Ezel himself. Since we have the Guardian's word that Subh-i-Ezel corrupted the text of the Báb's writings in scores of instances, it is well for the reader to bear in mind the statement found in the preface to

*Written to illustrate the episode of the Báb. Edited by Edward G. Browne.

the American edition which warns; ". . . the historical accuracy possessed by the text given to Prof. Browne at 'Akká does not, unfortunately extend to the entire body of notes added by the translator himself."

During the year spent in Persia, Professor Browne discovered that some important changes had taken place since the writing of Count Gobineau's book. Through it he had come to believe that he would find Mírzá Yahyá* the acknowledged leader and successor to the Báb. "My surprise was great," he says of this, "when I discovered that, so far from this being the case, the majority of the Bábís spoke only of Bahá as their chief and prophet; asserted that the Báb was merely his herald and forerunner . . . and either ignored or strangely disparaged Mírzá Yahyá.

For all his earnest desire to get at the truth of the matter and to faithfully record it, it is clear that Professor Browne somehow failed to realize the true significance of Bahá'u'lláh and continued to attribute to Mírzá Yahyá an undue importance which his own conduct decried.

That he regarded Bahá'u'lláh merely as the successor and acknowledged leader of the Bábís and not as the founder of an independent religion heralded by the Báb, is shown throughout the notes. For example he says, "Of one thing there

can, in my opinion be but little doubt; the future, if Bábism (as I firmly believe has a future) belongs to Bahá and his successors and followers."

This failure to recognize the true significance of the Bahá'í Faith is the cause of deep regret to students of his otherwise scholarly and highly interesting work.

While in Persia, Professor Browne determined to visit Bahá'u'lláh. Upon learning that Şubḥ-i-Ezel was still living at Famagusta, he also decided to visit him. Accordingly he made contact with the Commissioner at Famagusta, Captain Young, through whom he was able to communicate directly with Şubḥ-i-Ezel. He received from him many letters and manuscripts which form the basic material for many of the notes in the book.

It is because of his second journey that we owe to Professor Browne a lasting debt of gratitude for his eloquent and moving description, so precious to every Bahá'í, of his visit to Bahá'u'lláh. This passage in the introduction of the book, is the only eye witness account given us by a European of that Majestic Presence. He had first visited with Şubḥ-i-Ezel at Famagusta. It is both interesting and significant to note the great difference which he saw and felt in the personalities of the two men.

He described Şubḥ-i-Ezel as: "a venerable and benevolent looking old man of about sixty years of age, somewhat below middle height with ample forehead on which traces of

* Mírzá Yahya, known also as Subh-i-Ezel, was the half-brother of Bahá'u'lláh, who is referred to as Bahá or Bahá'u'lláh, in Prof. Browne's text.

care and anxiety were apparent, clear searching blue eyes, and long gray beard . . ." before whose "mild and dignified countenance," he "involuntarily bowed . . . with unfeigned respect."

Of Bahá'u'lláh he wrote: "In the corner where the divan met the wall sat a wondrous and venerable figure . . . the face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines of the face and forehead implied an age which the jet black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!"

He also gives us a valuable picture of 'Abdu'l-Bahá as he appeared twenty years before his memorable visit to America. He pays simple tribute to him in these words: "A tall strongly built man, holding himself straight as an arrow . . . broad powerful forehead indicating a strong intellect combined with an unswerving will . . . a bearing at once majestic and genial . . . About the greatness of this man and his power no one who had seen him could entertain a doubt."

There is no doubt that Professor Browne caught a glimpse of what the followers of Bahá'u'lláh would mean to future generations, a fact

which is shown by his glowing tribute to them: "So here at Behjé was I installed as a guest in the very midst of all that Bábism accounts most noble and most holy . . . with those who are the very fountain-heads of that mighty and wondrous spirit which works with invisible but ever increasing force . . . for the transformation and quickening of a people . . . The spirit which pervades the Bábis is such that it can hardly fail to affect most powerfully all subjected to its influence. It may appall or attract: it cannot be ignored or disregarded."

The Narrative itself, although purported to have been written to 'illustrate the Episode of The Báb', is in reality the story of Bahá'u'lláh in the interim between the death of the Báb and his own incarceration in the prison fortress at 'Akká. It offers an authoritative answer to the false charges brought against him by the two bitter enemies of His cause, Mírzá Yahyá and Siyyid Muḥammad.

The story tells briefly of the Báb and His first disciples, the Letters of The Living, and of how they carried His teachings into all Persia. It tells, too, of His imprisonment and martyrdom in the barrack square of Tabriz. The followers of the Báb with the "flame of trouble blazing on every side . . . ignorant of their proper conduct . . . the way of approach to the Báb closed . . . unclosed their hands in self defense . . . agreeably to their former beliefs." Numerous uprisings and unspeakable persecutions took place.

The import of the term, 'Báb', as

"the channel of grace of some great person still behind the veil of glory" is given special emphasis. "His meaning was the Gate-hood of another 'City' and the mediumship of the graces of another person whose qualities and attributes were contained in his books and treatises. . . . the essence and purpose of his compositions were the praises and descriptions of that reality which was his only object and aim, his darling and his desire."

"We are given a glimpse of Bahá'u'lláh during the early period of his life. He is described as: "a youth with mighty power of utterance . . . a latent magnetic force . . . a pervading influence . . . This young man with a faculty of speech like a rushing torrent."

The name, *Ṣubḥ-i-Ezel*, meaning Morning of Eternity, was conferred upon Bahá'u'lláh's half-brother, Mírzá Yaḥyá by the Báb. The story of how that "Morning" preceding the Glorious "Day" to follow was clouded by the ambition and infamy of its bearer is part of the Narrative.

There followed the attack upon the life of the Sháh and the imprisonment of Bahá'u'lláh. He was eventually released, his health precarious, his property despoiled, and together with his family he was exiled to Baghdád where he remained for eleven years except for the time spent in Turkish Kurdistan where he became a voluntary exile for a period of about two years.

The years in Baghdád were fruit-

ful years spent in reeducating the Bábis, who through ignorance and suffering had fallen into error and disrepute. Many tracts and epistles were written during this time and sent to all parts where Bábis were found.

Some excerpts from these writings are given in the Narrative dealing with the admonitions and teachings of Bahá'u'lláh. They show how he taught his followers to abstain from all acts of violence and retaliation. They also show clearly that his concern was only for their spiritual regeneration and had nothing to do with the affairs of the government.

Through government edict Bahá'u'lláh and a large band of followers were obliged to leave Baghdád. The date erroneously given in Professor Browne's notes is 1864. (The real date was May 3, 1863.) Accompanied by considerate and respectful officials they set forth in great dignity upon a journey which was to last until the middle of August and was to take them to Constantinople. Mírzá Yaḥyá, disguised as a dervish, joined the party at Mosul and continued on with them from there, but through fear, he resorted to other disguises.

Upon their arrival at Constantinople they were guests of the Ottoman monarch, but later were removed to other quarters. Even though there were many mischievous rumors afloat, many friends were found among the nobles who advised Bahá'u'lláh to appeal and to seek justice. He refused to do this

saying, "What is now hidden behind the veil of destiny will in the future become manifest."

After a few months His place of abode was fixed by royal decree and the exiles were further banished to Adrianople, in the District of Roumelia. Here they were to remain for a period of over four years. Bahá'u'lláh soon became famous throughout Roumelia and was sought out by numerous doctors, scholars, magistrates and nobles.

But after a time new troubles arose Siyyid Muhammad, a Bábí, came and "commenced a secret intrigue and fell to tempting Mírzá Yahyá" who . . . "became enamoured by his words and befooled by his conduct." Here we find the words attributed to 'Abdu'l-Bahá by Shoghi Effendi in 'God Passes By'. "This one was like the sucking child. and that one became the much prized breast."

Bahá'u'lláh remonstrated with Mírzá Yahyá to no avail. He counseled, "Be not beguiled by an empty name, which out of regard for certain considerations and as a matter of expediency was bestowed upon thee." The result was that both Yahyá and Siyyid Muhammad had to be driven away from His presence. The following sentence shows the beauty of the text: "Then Siyyid Muhammad set out for Constantinople to get his stipend and opened the door of suffering." He set afloat many false rumors, incited the people to mischief, and generally caused much distress and suffering to Bahá'u'lláh and His followers. Of the intrigue and trouble caused by these two, Shoghi

Effendi writes; "It perplexed and confused the friends and supporters of Bahá'u'lláh and seriously damaged the prestige of the Faith in the eyes of its Western admirers."

The result was further banishment for Bahá'u'lláh, this time to the prison at 'Akká where he was to remain until his passing in 1892. Subh-i-Ezel was banished to Famagusta where Prof. Browne visited him, while Siyyid Muhammad was sent to 'Akká, where he met his death at the hands of well meaning, but disobedient followers of Bahá'u'lláh.

Professor Browne implies that Bahá'u'lláh viewed the incident with some complacency, but the Guardian has told us of the deep distress which this disobedience occasioned in Bahá'u'lláh and of the utterances wrung from his anguished heart one of which is also found in the manuscript. "My captivity can bring me no shame. Nay, by My life, it conferreth on Me Glory. That which can make me ashamed is the conduct of such as profess to love Me, yet in fact, follow the Evil One." There follow many pages of excerpts from the writings of Bahá'u'lláh with this explanation of their inclusion in the manuscript: "By these sentences a clue to the principles, ideas, line of conduct, behavior and intentions of this sect is placed in the hand. There is no authority nor are there any proofs or texts superior to these, for this is the foundation of foundations and the ultimate criterion."

Professor Browne's translation is characterized by his own intellectual integrity. The 169 pages of the Nar-

rative offer an authentic source of information to students of Bahá'í history. Unfortunately Professor Browne did not have the perspective which the first hundred years of Bahá'í history have given us, nor did he have the superb history of that hundred years which we possess today in *God Passes By* to aid him in the evaluation of much of the material which he found.

His attitude toward the accusations made against Bahá'u'lláh by Şubḥ-i-Ezel is best illustrated by this passage found in Note W, in which he says: "It is with great reluctance that I have set down the grave accusations brought by Şubḥ-i-Ezel against the Bahá'ís. It seemed a kind of ingratitude to repeat such charges against those from whom I myself have experienced nothing but kindness . . . Yet no feeling or personal gratitude can justify the historian whose sole desire should be to sift and assort all statements with a view to eliciting the truth, in the suppression of any important document which may throw light on the object of his study. Such action would be worse than ingratitude; it would be treason to truth. These charges are either true or false. If they be true . . . our whole view of the tendencies and probable influences of Behá's teaching must necessarily be greatly modified . . . If on the other hand they be false, further investigation will without doubt conclusively prove their falsity, and make it impossible that their shadow should forever darken the pages of Bábí history."

Today we know that events have shown how these malicious acts resulted only in impotence and defeat for their instigators. The Guardian has thrust aside the curtain to show us the futility of their plans. "Mírzá Yahyá lived long enough to witness . . . every hope he had so maliciously conceived reduced to naught . . . Eleven of the eighteen witnesses he had appointed forsook him and turned in repentance to Bahá'u'lláh. He himself became involved in a scandal which besmirched his reputation and that of his eldest son . . . It was this same eldest son who, through the workings of a strange destiny, sought years after, together with his nephew and niece, the presence of 'Abdu'l-Bahá . . . expressed repentance, prayed for forgiveness, was graciously accepted by him, and remained till the hour of his death, a loyal follower of the faith which his father had so foolishly, so shamelessly and so pitifully striven to extinguish."

As is stated in the preface to the American edition of *The Traveller's Narrative*, Şubḥ-i-Ezel succeeded only in making the Spiritual Power of Bahá'u'lláh clearer to succeeding generations. So, too, Professor Browne's book, in the light of our further knowledge, throws into clearer relief the transcendancy of Bahá'u'lláh and His Covenant in spite of the clever machinations of those two arch betrayers.

The Mature Man

BAHÁ'Í WORDS FOR MEDITATION

Beware lest ye prefer yourselves above your neighbors. (p. 315)

O ye rich ones of the earth! Flee not from the face of the poor . . . nay rather befriend him and suffer him to recount . . . the woes with which God's inscrutable decree hath caused him to be afflicted. (p. 314)

Blessed are the learned that pride not themselves on their attainments. (p. 315)

Well is it with the righteous that mock not the sinful, but rather conceal their misdeeds, so that their own shortcomings may remain veiled to men's eyes. (p. 315)

How sad if any man were, in this Day, to rest his heart on the transitory things of this world! (p. 316)

Be most loving one to another. (p. 316)

Clothe thyself with the essence of righteousness, and let thine heart be afraid of none except God. (p. 323)

Set all thy hope in God, and cleave tenaciously to His unfailing mercy. (p. 323)

Let the flame of the love of God burn brightly within your radiant hearts . . . Protect it within the shelter of your constancy . . . Guard it within the globe of trust and detachment from all else but God. (p. 325)

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. (p. 332)

Address yourselves to the promotion of the well-being and tranquillity of the children of men. (p. 333)

Illumine and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. (p. 334)

Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who mingleth with all men in a spirit of utmost kindness and love. (p. 334)

These selections are from *Gleanings from the Writings of Bahá'u'lláh*

Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. (p. 335)

That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. (p. 336)

The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven. (p. 336)

The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God. (p. 340)

Whoso cleaveth to justice, can under no circumstances, transgress the limits of moderation. (p. 342)

The civilization so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. (p. 342)

All other things are subject to this same principle of moderation. (p. 343)

Know thou that every hearing ear, if kept pure and undefiled, must, at all times, and from every direction, hearken to the voice that uttereth these holy words: "Verily, we are God's, and to Him shall we return." (p. 345)

It is incumbent upon all the peoples of the world to reconcile their differences. (p. 6)

Now is the time to cheer and refresh the downcast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity. (p. 7)

Show forbearance and benevolence and love to one another. (p. 8)

Forget your own selves and turn your eyes toward your neighbor. (p. 9)

Bend your energies to whatever may foster the education of men. (p. 9)

Nothing is or can ever be hidden from God. If ye follow in His way, His incalculable blessings will be showered upon you. (p. 9)

Lay not upon any soul a load which ye would not wish to be laid upon you, and desire not for any one the things ye would not desire for yourselves. (p. 128)

WITH OUR READERS

THIS month we lead off with Marzieh Gail's article "The Rise of Women", a subject of perennial interest. Mrs. Gail helps us to understand better the significance of the Bahá'í goal of the equality of men and women, a goal still far away from achievement even in more advanced countries. Mrs. Gail had some experience in working towards this goal when, for two years of her residence in Tíhrán, Persia, she was the only newspaper woman in that city. Her work required a translating ability in the English, French and Persian languages. Her facility in languages has enabled her, in collaboration with her father, Ali-Kuli Khan, to translate certain tablets and prayers of Bahá'u'lláh. Mrs. Gail is an able speaker as well as writer. She is a frequent contributor to *World Order*. "The Poet Laureate," her account of the life of Nábíl, was in the May issue. Mrs. Gail is active in Bahá'í community life in San Francisco.

Elizabeth Hackley, too, has been a valued contributor to *World Order* for a number of years. One of her very helpful contributions was the compilation of references suitable for programs at Bahá'í anniversaries. These appeared in 1943 and 1944. Her contributions include both prose and poetry. The last previous one was a review of the early volumes of the *Star of the West* for our Bahá'í Literature series. Miss Hackley is a member of the Urbana (Illinois) Bahá'í Spiritual Assembly.

We are especially happy to present Hermann Grossman's article "New Work" for it helps us to a closer feeling and better understanding of the friends in Germany and the forces which are working for the recreation of Germany and all Europe. In our May, 1946, issue we printed "The Bahá'í Faith in Germany" which was Dr. Grossman's report to the Guardian of the Bahá'í Faith of events relating to the Faith from 1937 to the time when communication was opened. Since then the progress of the Faith in Germany has been steady in spite of obstacles. The many packages of food and clothing which have gone from Bahá'ís in this country to Bahá'ís in Germany have brought many letters of thanks and appreciation in return. There is urgent need of more literature. A recent bulletin gives this word from the Russian zone in Germany: "After long waiting, the April number of *World Order* magazine has reached us."

Dr. Grossman is a member of the NSA of Germany. His home is in Neckargemünd/bei Heidleberg.

Ida Elaine James who contributes the poem, "The Greatest of These" lives in Chevy Chase, Maryland. Her poems appear also in other magazines. Our readers will recall her "Wings Take Flight" in our June issue and "Alchemy of Love" in the April number.

The editorial by Mabel Hyde Paine entitled "Essential Religion

Brings Unity" gives significance to our frontispiece and helps us all understand how religions which seem far apart are essentially one and that one who accepts the Bahá'í Faith holds to the essential part of his previous Faith.

We continue our series of reviews of outstanding Bahá'í books and Sacred Writings with Lois Coe's review of *A Traveler's Narrative*, also known as *The Episode of the Báb*. The book is now out of print and the review of it is especially valuable because it gives correct facts about a period in the early history of the Bahá'í Faith concerning which there are incorrect and misleading statements in certain encyclopedias and reference books.

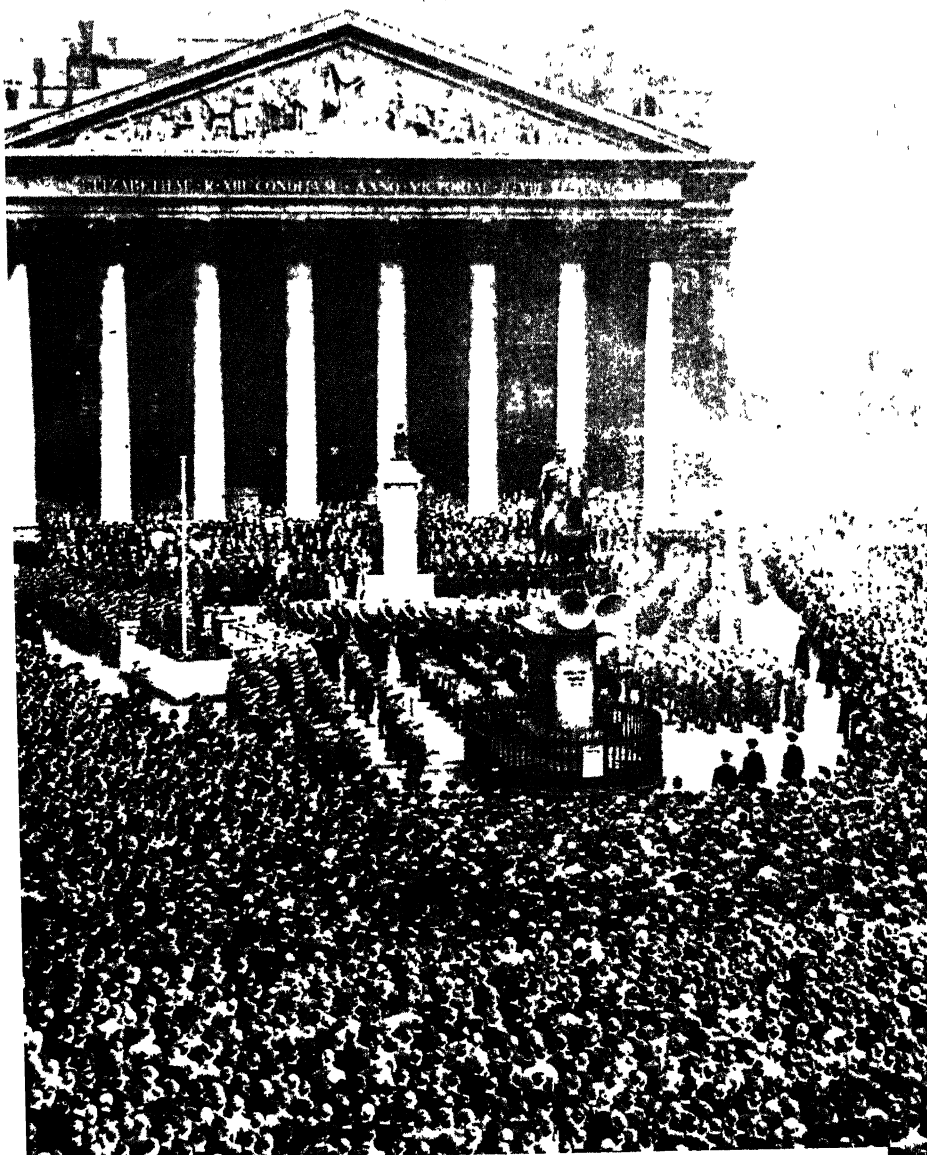
Mrs. Coe tells us that music has been an important interest in her life and also the idea of larger groups working together has appealed to her. This explains why chorus training and Parent-Teacher activity absorbed what time she could spare from farm, home and parental duties until a fractured leg put an end to these activities. "It was during my convalescence," she writes, "that a Bahá'í book came into my hands. This book opened up whole new horizons. I was like a thirsty wanderer. I read and read, everything available, during those first months. I am still reading and my horizons still continue to widen . . . Great possibilities lie ahead for the promotion of ever greater unity of effort in the work of spreading the teachings of Bahá'u'lláh."

We continue our other regular features, the excerpt on page 2 and Meditations for the Mature Man, and this department.

One of our enthusiastic readers when writing for five copies of the June issue of *World Order* adds: "The article by Mrs. Crist, 'If, with All Thy Heart' thrilled me so very much and I hope my friends will be able to see with clearer vision after reading it when I present these copies to them. The article by Gertrude Schurgast is wonderful for teaching, too. The new *World Order* magazine is really good and shows great signs of advancement, I think. 'With Our Readers' makes one feel as if one were being personally introduced to the contributors—I love it. I have received many words of thanks from friends to whom I have presented *World Order* and they praise the magazine very highly. One friend is a Unity student and she thinks so highly of it that she has taken it (and *New Era*) to the Unity meetings and told the other students that they should read them too—because they believe as we do."

And another reader writes: "I want to congratulate you and the editors of the magazine for the work they are doing, and for the wonderful improvements in the type and contents of the magazine. I enjoy each issue and look forward to the following issue."

THE EDITORS.



THOUSANDS of city workers attended their own Armistice Day service outside the Royal Exchange in the City of London, November 11th, 1938. Will the peace now being made be merely an armistice? Bahá'u'lláh proclaimed that universal and lasting peace will soon be accomplished. Some of the prerequisites for that peace appear on page 230.

Photo by Acme

TO MANY, at the opening of the second Bahá'í century, mankind seems to be drifting in a helmless barque upon a stormy and uncharted sea. But to the Bahá'ís another vision is revealed. The barriers by which men blocked their path to progress are torn down, human pride is abased, human wisdom stultified. The anarchy of nationalism and the insufficiency of secularism are thoroughly exposed.

The immense, complex, baffling task of unifying all peoples is set forth in its complete and utmost simplicity by 'Abdu'l-Bahá in seven pregnant phrases: 1) unity in the political realm; 2) unity of thought in world undertakings; 3) unity of freedom; 4) unity in religion; 5) unity of nations; 6) unity of races; 7) unity of language.

Already the Bahá'ís have begun in deed and in fact to build the instrument destined to be the model and the nucleus of the Most Great Peace . . . and it can only be conducted by those whose lives are animated by love and fear of God. It is a system in which such opposites as unity and universality, the practical and the spiritual, the rights of the individual and the rights of society, are perfectly balanced not through arranging a compromise but through the revelation of an inner harmony.

By GEORGE TOWNSHEND

From the Introduction to *God Passes By*

WORLD ORDER

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The Faith of Bahá'u'lláh

A World Religion

SHOGHI EFFENDI

THE Faith established by Bahá'u'lláh was born in Persia about the middle of the nineteenth century and has, as a result of the successive banishments of its Founder, culminating in His exile to the Turkish penal colony of Acre, and His subsequent death and burial in its vicinity, fixed its permanent spiritual center in the Holy Land, and is now in the process of laying the foundations of its world administrative center in the city of Haifa.

Alike in the claims unequivocally asserted by its Author and the general character of the growth of the Bahá'í community in every continent of the globe, it can be regarded in no other light

than a world religion, destined to evolve in the course of time into a world-embracing commonwealth, whose advent must signalize the Golden Age of mankind, the age in which the unity of the human race will have been unassailably established, its maturity attained, and its glorious destiny unfolded through the birth and efflorescence of a world-encompassing civilization.

RESTATEMENT OF ETERNAL VERITIES

Though sprung from Shi'ah Islám, and regarded, in the early stages of its development, by the followers of both the Muslim and Christian Faiths, as an obscure sect, an Asiatic cult or an offshoot of the Muḥammadan religion, this Faith is now increasingly demonstrating its right to be recognized, not as one more religious system superimposed on the conflicting creeds which for so many generations have

This summary of the origin, teachings and institutions of the Bahá'í Faith was prepared for United Nations Special Committee on Palestine by Shoghi Effendi in his capacity of Guardian appointed by 'Abdu'l-Bahá in His Will and Testament.

divided mankind and darkened its fortunes, but rather as a re-statement of the eternal verities underlying all the religions of the past, as a unifying force instilling into the adherents of these religions a new spiritual vigor, infusing them with a new hope and love for mankind, firing them with a new vision of the fundamental unity of their religious doctrines, and unfolding to their eyes the glorious destiny that awaits the human race.

The fundamental principle enunciated by Bahá'u'lláh, the followers of His Faith firmly believe, is that religious truth is not absolute but relative, that Divine Revelation is a continuous and progressive process, that all the great religions of the world are divine in origin, that their basic principles are in complete harmony, that their aims and purposes are one and the same, that their teachings are but facets of one truth, that their functions are complementary, that they differ only in the non-essential aspects of their doctrines, and that their missions represent successive stages in the spiritual evolution of human society.

TO RECONCILE CONFLICTING CREEDS

The aim of Bahá'u'lláh, the Prophet of this new and great

age which humanity has entered upon—He whose advent fulfils the prophecies of the Old and New Testaments as well as those of the Qur'án regarding the coming of the Promised One in the end of time, on the Day of Judgment—is not to destroy but to fulfil the Revelations of the past, to reconcile rather than accentuate the divergencies of the conflicting creeds which disrupt present-day society.

His purpose, far from belittling the station of the Prophets gone before Him or of whittling down their teachings, is to restate the basic truths which these teachings enshrine in a manner that would conform to the needs, and be in consonance with the capacity, and be applicable to the problems, the ills and perplexities, of the age in which we live. His mission is to proclaim that the ages of the infancy and of the childhood of the human race are past, that the convulsions associated with the present stage of its adolescence are slowly and painfully preparing it to attain the stage of manhood, and are heralding the approach of that Age of Ages when swords will be beaten into plowshares, when the Kingdom promised by Jesus Christ will have been established, and the peace of the planet definitely and permanent-

ly ensured. Nor does Bahá'u'lláh claim finality for His own Revelation, but rather stipulates that a fuller measure of the truth He has been commissioned by the Almighty to vouchsafe to humanity, at so critical a juncture in its fortunes, must needs be disclosed at future stages in the constant and limitless evolution of mankind.

ONENESS OF THE HUMAN RACE

The Bahá'í Faith upholds the unity of God, recognizes the unity of His Prophets, and inculcates the principle of the oneness and wholeness of the entire human race. It proclaims the necessity and the inevitability of the unification of mankind, asserts that it is gradually approaching, and claims that nothing short of the transmuting spirit of God, working through His chosen Mouthpiece in this day, can ultimately succeed in bringing it about. It, moreover, enjoins upon its followers the primary duty of an unfettered search after truth, condemns all manner of prejudice and superstition, declares the purpose of religion to be the promotion of amity and concord, proclaims its essential harmony with science, and recognizes it as the foremost agency for the pacification and the orderly progress of human

society. It unequivocally maintains the principle of equal rights, opportunities and privileges for men and women, insists on compulsory education, eliminates extremes of poverty and wealth, abolishes the institution of priesthood, prohibits slavery, asceticism, mendicancy and monasticism, prescribes monogamy, discourages divorce, emphasizes the necessity of strict obedience to one's government, exalts any work performed in the spirit of service to the level of worship, urges either the creation or the selection of an auxiliary international language, and delineates the outlines of those institutions that must establish and perpetuate the general peace of mankind.

THE HERALD

The Bahá'í Faith revolves around three central Figures, the first of whom was a youth, a native of Shíráz, named Mírzá 'Alí-Muḥammad, known as the Báb (Gate), who in May, 1844, at the age of twenty-five, advanced the claim of being the Herald Who, according to the sacred Scriptures of previous Dispensations, must needs announce and prepare the way for the advent of One greater than Himself, Whose mission would be according to those same Scrip-

tures, to inaugurate an era of righteousness and peace, an era that would be hailed as the consummation of all previous Dispensations, and initiate a new cycle in the religious history of mankind. Swift and severe persecution, launched by the organized forces of Church and State in His native land, precipitated successively His arrest, His exile to the mountains of Adharbayjan, His imprisonment in the fortresses of Mah-Ku and Chihriq, and His execution, in July 1850, by a firing squad in the public square of Tabriz. No less than twenty thousand of his followers were put to death with such barbarous cruelty as to evoke the warm sympathy and the unqualified admiration of a number of Western writers, diplomats, travelers and scholars, some of whom were witnesses of these abominable outrages, and were moved to record them in their books and diaries.

BAHÁ'U'LLÁH

Mírzá Husayn-'Ali, surnamed Bahá'u'lláh (the Glory of God), a native of Mázinarán, Whose advent the Báb had foretold, was assailed by those same forces of ignorance and fanaticism, was imprisoned in Tíhrán, was banished, in 1852, from His native land to Baghdád, and

thence to Constantinople and Adrianople, and finally to the prison city of Acre, where He remained incarcerated for no less than twenty-four years, and in whose neighborhood He passed away in 1892. In the course of His banishment, and particularly in Adrianople and Acre, He formulated the laws and ordinances of His Dispensation, expounded, in over a hundred volumes, the principles of His Faith, proclaimed His Message to the kings and rulers of both the East and the West, both Christian and Muslim, addressed the Pope, the Caliph of Islám, the Chief Magistrates of the Republics of the American continent, the entire Christian sacerdotal order, the leaders of Shi'ah and Sunni Islám, and the high priests of the Zoroastrian religion. In these writings He proclaimed His Revelation, summoned those whom He addressed to heed His call and espouse His Faith, warned them of the consequences of their refusal, and denounced, in some cases, their arrogance and tyranny.

'ABDU'L-BAHÁ

His eldest son, 'Abbás Effendi, known as 'Abdu'l-Bahá (the Servant of Bahá), appointed by Him as His lawful successor and the authorized interpreter

of His teachings, Who since early childhood had been closely associated with His Father, and shared His exile and tribulations, remained a prisoner until 1908, when, as a result of the Young Turk Revolution, He was released from His confinement. Establishing His residence in Haifa, He embarked soon after on His three-year journey to Egypt, Europe and North America, in the course of which He expounded before vast audiences, the teachings of His Father and predicted the approach of that catastrophe that was soon to befall mankind. He returned to His home on the eve of the first World War, in the course of which He was exposed to constant danger, until the liberation of Palestine by the forces under the command of General Allenby, who extended the utmost consideration to Him and to the small band of His fellow-exiles in Acre and Haifa. In 1921 He passed away, and was buried in a vault in the mausoleum erected on Mount Carmel, at the express instruction of Bahá'u'lláh, for the remains of the Báb, which had previously been transferred from Tabriz to the Holy Land after having been preserved and concealed for no less than sixty years.

ADMINISTRATIVE ORDER

The passing of 'Abdu'l-Bahá marked the termination of the first and Heroic Age of the Bahá'í Faith and signalized the opening of the Formative Age destined to witness the gradual emergence of its Administrative Order, whose establishment had been foretold by the Báb, whose laws were revealed by Bahá'u'lláh, whose outlines were delineated by 'Abdu'l-Bahá in His Will and Testament, and whose foundations are now being laid by the national and local councils which are elected by the professed adherents of the Faith, and which are paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá'í teachings, must coordinate and direct the affairs of the Bahá'í community, and whose seat will be permanently established in the Holy Land, in close proximity to its world spiritual center, the resting-places of its Founders.

The Administrative Order of the Faith of Bahá'u'lláh, which is destined to evolve into the Bahá'í World Commonwealth, and has already survived the assaults launched against its in-

stitutions by such formidable foes as the kings of the Qájár dynasty, the Caliphs of Islám, the ecclesiastical leaders of Egypt, and the Nazi regime in Germany, has already extended its ramifications to every continent of the globe, stretching from Iceland to the extremity of Chile, has been established in no less than eighty-eight countries of the world, has gathered within its pale representatives of no less than thirty-one races, numbers among its supporters Christians of various denominations, Muslims of Both Sunní and Shi'ah sects, Jews, Hindus, Sikhs, Zoroastrians and Buddhists. It has published and disseminated, through its appointed agencies, Bahá'í literature in forty-eight languages; has already consolidated its structure through the incorporation of five National Assemblies and seventy-seven local Assemblies, in lands as far apart as South America, India and the Antipodes—incorporations that legally empower its elected representatives to hold property as trustees of the Bahá'í community. It disposes of international, national and local endowments, estimated at several million pounds, and spread over every continent of the globe, enjoys in several countries the privilege of official recognition

by the civil authorities, enabling it to secure exemption from taxation for its endowments and to solemnize Bahá'í marriage, and numbers among its stately edifices, two temples, the one erected in Russian Turkistan and the other on the shore of Lake Michigan at Wilmette, on the outskirts of Chicago.

This Administrative Order, unlike the systems evolved after the death of the Founders of the various religions, is divine in origin, rests securely on the laws, the precepts, the ordinances and institutions which the Founder of the Faith has Himself specifically laid down and unequivocally established, and functions in strict accordance with the interpretations of the authorized Interpreters of its holy scriptures. Though fiercely assailed, ever since its inception, it has, by virtue of its character, unique in the annals of the world's religious history, succeeded in maintaining the unity of the diversified and far-flung body of its supporters, and enabled them to launch, unitedly and systematically, enterprises in both Hemispheres, designed to extend its limits and consolidate its administrative institutions.

The Faith which this order serves, safeguards and promotes. is, it should be noted in this con-

nection, essentially supernatural, supranational, entirely non-political, non-partisan, and diametrically opposed to any policy or school of thought that seeks to exalt any particular race, class or nation. It is free from any form of ecclesiasticism, has neither priesthood nor rituals, and is supported exclusively by voluntary contributions made by its avowed adherents. Though loyal to their respective governments, though imbued with the love of their own country, and anxious to promote, at all times, its best interests, the followers of the Bahá'í Faith, nevertheless, viewing mankind as one entity, and profoundly attached to its vital interests, will not hesitate to subordinate every particular interest, be it personal, regional or national, to the over-riding interests of the generality of mankind, knowing full well that in a world of interdependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole, and that no lasting result can be achieved by any of the component parts if the general interests of the entity itself are neglected.

Nor should the fact be overlooked that the Faith has already asserted and demonstrated its independent religious character, has been emancipated from the

fetters of orthodoxy in certain Islamic countries, has obtained in one of them an unsolicited testimony to its independent religious status, and succeeded in winning the allegiance of royalty to its cause.

TRIBUTES BY LEADERS

"It is like a wide embrace," is Queen Marie of Rumania's own tribute, "gathering together all those who have searched for words of hope. It accepts all great Prophets gone before, it destroys no other creeds and leaves all doors open. . . . The Bahá'í teaching brings peace to the soul and hope to the heart. To those in search of assurance the words of the Father are as a fountain in the desert after long wandering. . . . It is a wondrous message that Bahá'u'lláh and His son 'Abdu'l-Bahá have given us. They have not set it up aggressively, knowing that the germ of eternal truth which lies at its core cannot but take root and spread. . . . It is Christ's Message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today. . . . If ever the name of Bahá'u'lláh or 'Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their

books, and let their glorious, peace-bringing, love-creating words and lessons sink into your hearts as they have into mine."

"The teachings of the Bábis," wrote Leo Tolstoy, "... have a great future before them . . . I therefore sympathize with Bábism with all my heart, inasmuch as it teaches people brotherhood and equality and sacrifice of material life for service to God . . . The teachings of the Bábis which come to us out of Islám have through Bahá'u'lláh's teachings been gradually developed, and now present us with the highest and purest form of religious teaching."

"Take these principles to the diplomats," is the late President Masaryk's advice, "to the universities and colleges and other schools, and also write about them. It is the people who will bring the universal peace." "The Bahá'í teaching," is President Eduard Benes' testimony, "is one of the great instruments for the final victory of the spirit and of humanity . . . The Bahá'í Cause is one of the great moral and social forces in all the world today. I am more convinced than ever, with the increasing moral and political crises in the world, we must have greater international coordination. Such a movement as the Bahá'í Cause

which paves the way for universal organization of peace is necessary."

"If there has been any Prophet in recent times," asserts the Rev. T. K. Cheyne in his "The Reconciliation of Races and Religions", "it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of Prophets." "It is possible indeed," declares Viscount Samuel of Carmel, "to pick out points of fundamental agreement among all creeds. That is the essential purpose of the Bahá'í religion, the foundation and growth of which is one of the most striking movements that have proceeded from the East in recent generations."

"Palestine," is Professor Norman Bentwich's written testimony, "may indeed be now regarded as the land not of three but of four faiths, because the Bahá'í creed, which has its center of faith and pilgrimage in Acre and Haifa, is attaining to the character of a world religion. So far as its influence goes in the land, it is a factor making for international and inter-religious understanding."

And, finally, is the judgment passed by no less outstanding a figure than the late Master of Balliol, Professor Benjamin Jow-

ett: "The Bábi movement may not impossibly turn out to have the promise of the future." Professor Lewis Campbell, an eminent pupil of Dr. Jowett, has confirmed this statement by quoting him as saying: "This Bahá'í Movement is the greatest light that has come into the world since the time of Jesus Christ. You must watch it and never let it out of your sight. It is too great and too near for this generation to comprehend. The future alone can reveal its import."

True Religion

True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies; so they are bereft and deprived of the radiance of religion. They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they have taken away the heavenly light of divine truth and sit in the darkness of imitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be its degradation. Therefore the realm of the religionist has gradually narrowed and darkened and the sphere of the materialist has widened and advanced; for the religionist has held to imitation and counterfeit, neglecting and discarding holiness and the sacred reality of religion. When the sun sets it is time for the bats to fly.

Religion is the outer expression of the divine reality. Therefore it must be living, vitalized moving and progressive. If it be without motion and non-progressive it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated.

'ABDUL-BAHÁ

Nicaragua

ROBERT MONTGOMERY HOOKER

NICARAGUA is part of the present world civilization, and it is a vital part geographically. It will one day in the future have a canal across its territory and will therefore become a world thoroughfare much the same as Panama and Suez. Here thousands of men will pass each other; opinions will clash, East and West will meet, and we shall realize that after all we are citizens of "one world," as a late American public man recently tried to tell his countrymen. The Bahá'í Faith, then, has a brilliant future in this land. Nicaragua is a land of contrasts. Here one finds the aristocrat and the peon mingling, the educated and the less fortunate man talk together, races mingle without the slightest trace of difference, and this motley crowd go on from day to day seeking something to satisfy their spiritual wants. On the material side one also sees the contrasts and the various cultures through which man has evolved. On the streets are seen the old and crude ox-carts and beside them the modern American automobile; trains run over railroad tracks some of which were brought from North America; modern motor launches run over the lakes and rivers and along with them is seen the Indian in his canoe in which he plied the placid waters of our rivers thousands of years before the conquistadors came to these shores. Surely the Bahá'í Faith has a future if I, a humble layman, grasp the potent idea in Bahá'ísm. My countrymen with whom I have spoken are attracted to this faith because of its universality, its basic theme of oneness of mankind, its central theme of peace and harmony among the nations of the world, its offer of concord in place of discord, love in place of hate, education in place of ignorance.

A Charter Day Message

From the United Nations

TRYGVE LIE

THE second anniversary of the United Nations Charter is an occasion on which the world may well consider how successfully the Member countries of the United Nations have been able to reconcile their own sovereignty with the requirements of international co-operation.

On the basis of our short experience, during a most difficult period in international relations, I think we can say that the nations are able to work effectively on the principle of individual sovereignty for the common good.

It was the decision at San Francisco, two years ago when the Charter was signed, and it is still the guiding idea, that the United Nations must be a democratic organization of sovereign nations in which decisions are taken freely, in accordance with the will of the majority.

Although the United Nations recognizes that coercion may be necessary in the case of aggression, it attempts at all times to

reach decisions which are fair and acceptable to all of the individual nations which compose the organization.

Experience has taught the world that such democratic decisions are the only decisions which can be lasting and effective.

During the working life of the United Nations many decisions on different problems have been reached. Some of them have been achieved only after lengthy discussion and spirited argument. There have been many differences of opinion.

To those who have been discouraged by such differences of opinion I would like to say that our United Nations consists of 55 different nations, representing all corners of the earth, and with many different problems and many different interests. It is both healthy and helpful for these many nations to be able to explain their positions in open forum.

The last thing that we could wish would be for the Members of the United Nations to conceal their positions from one another.

Now, two years from the signing of the Charter, the full ma-

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chinery of the United Nations exists. Parts of this machinery do not yet run quite smoothly, and the peoples of the world must be prepared to convert it to new needs as time goes on and new problems arise. But every one can take encouragement from the fact that our organization is now completed.

In future months and years, we must make every effort to use this machinery to the utmost

and to use it skillfully. If we do so, many of our problems will be solved. Much of the energy which is now devoted to discussing differences will be absorbed by true teamwork between the nations, in settling these problems.

I ask all people to believe in this future and to maintain confidence in the ability of the United Nations to do its duty toward humanity.

THE PREREQUISITES OF PEACE

The Great Being, wishing to reveal the prerequisites of the peace and tranquility of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquility of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will insure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station and shield mankind from the onslaught of tyranny.

That one is indeed a man who, today, dedicateth himself to the service of the whole human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country and mankind its citizens.

—BAHÁ'U'LLÁH

A Bahá'í Statement on the Rights of Women

AMONG the members of the Bahá'í religion who reside in eighty-eight countries and constitute a world community composed of all types of human beings there is agreement concerning the status of women in this new era. Bahá'ís adhere to the following beliefs:

Sex equality is a basic Bahá'í principle. All previous religious systems place men above women.

The present imbalance in society, which results from the dominance of man over woman, is a dangerous phenomenon and may be considered as one cause of war. This condition accustoms man from his earliest years to the spectacle of aggression, resentment, and retaliation; it leads him to disparage woman's opinions, including her antipathy to war. Bahá'ís believe that neither male nor female dominance is desirable; a status based on equality of value and worth and expressed in harmony of interest is the ideal.

Wars are made by men. International war is repugnant to women. The mass of women regard warfare as of men's doing,

and they derive from it no comparable psychological satisfactions. Sex equality is the safeguard of peace. Made socially effective, women's repugnance to warfare can create a world block against aggression.

Sex equality connotes an organic change in the social structure. The Bahá'í teachings advocate for women an education equal to that received by men, since woman is the first educator of the child; and opportunity to pursue any career for which they are qualified, with special emphasis on their role as keepers of the peace.

Woman, according to the Bahá'í teachings, is not inherently the weaker sex, any more than is the female in animal and plant life. Lack of education and opportunity has prevented woman from manifesting her innate equality of value and this repression is responsible for her less-favored status as human being and citizen.

Bahá'ís uphold as essential to the practice of sex equality: monogamous marriage; abolition of concubinage and prostitution; employment on the basis of skill alone; freedom to own and to dispose of property; freedom of the ballot; eligibility to public

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office; right to be honored by husband and children; recognition of the economic value of child-raising and home-making; removal from world opinion of any sexual stigma attached to womankind.

Of man and woman, the Bahá'í teachings state that "both belong to humankind" and "in the estimation of God they are equal, for each is the complement of the other in the divine creative plan. The only distinction between them in the sight of God is the purity and righteousness of their deeds and actions," for that person "is preferred by God who is most nearly in the spiritual image and likeness of the Creator."

The Bahá'ís of Iran, birthplace of the faith, form the largest non-Muslim religious community in that country. The high degree of social development

achieved by them results in large measure from their observance of the principle of sex equality, together with the inculcation of the new moral standards revealed by Bahá'u'lláh as essential for the needs of this time.

This question of the status of women is to the Bahá'ís, for all its political and economic ramifications, primarily a spiritual matter pertaining to the order of truth and therefore interconnected with other universal matters such as world order, peace or spiritual unity of religions claiming the attention of mankind today. The first woman in history to die for the emancipation of women, it is pointed out, was the Persian poet, Táhirih, executed in Teheran during 1852 because of her feminist activities undertaken in service to the religion of the new world faith she had ardently espoused.

SUFFERING

The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow; the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.

—'ABDŪ'L-BÁHÁ

In the High Sierras

And they shall see the Son of Man Coming

MARZIEH GAIL

DAYTIMES the trout stream was like a big trout, slippery, dappled, now and then flashing white, easing under the watery aspens. At night it was pale in the blackness. Sitting by the campfire one could only hear it and see a vagueness down there under the bank where it ran. One could not distinguish between the moths brought into the flame, and the sparks flying out, and higher insects catching the light as they passed, and shooting stars, and stars. One could not keep track of these things.

Except that the stars were campfires again. This used to be Indian country, here under the incongruously Swiss-looking snow crags, along the trout stream; here you can still pick up Indian arrowheads of dark bottle-green obsidian, with the hairy chisel marks. When the white man drove the Indians away, they went up there in the sky, over our heads, and lit those campfires. So we have peace between the two again, with the red man up there the winner. His spirit is always seeping back into America, like the blood of the heart seeping back, and it never

wipes away. (That time we saw Boulder Dam, the least Indian of all things, we found that Indian patterns had been worked into the massive floors; soft, moccasined, his spirit had come back.)

You would look into the redness of the campfire, and there, standing on its tail and watching you with white, piteously smoking eyes, was the ghost of the trout you had caught in the morning and fried at noon; fried it so fresh that it leapt in the pan.

That particular night something was going to happen, up there in the mountains. Everything was waiting for it. The wind had lowered, the hot ashes fell softly, the stream quieted and the aspens stilled. Now it was happening. We looked up out of our well of blackness to the ridge: the trees along the ridge were catching fire, they were burning, like hair in a nimbus on some old saint's picture. Flaming hair of trees along the ridge. We waited not moving, and we saw the white fire growing, and then we saw it was the white moon burning and rising up there over the fall of the ridge. Then the night went on as before. It resumed.

Later in the night we went over to the little store on the lake for a couple of bottles of milk. This place is listed on the map as "primitive area," and it is safely far away from any towns, but even so we were only around the corner to milk "from non-reactive tuberculin tested cows." That is America.

No moon during the mile's walk, only the black wind to lean against. The lake was rimmed with a beach piled with tree limbs twisted satiny-white wood that made good burning. We could have sworn the lake was an ocean with China just beyond it, its further shores were so lost and unattainable.

On our way back we punched the dark now and then with our flashlight. Everything was black and quiet. Something was going to happen. We looked up to the hilltop, above the road, and there suddenly was the moon, dawning again, with all the freshness and drama, the ceremony and pause, of its dawning an hour ago, over our campfire.

I had never known before that the moon has many dawns in a single night. It comes up as many times as there are hills and valleys and eyes watching.

An idea in the world is the same—it has many risings, each authentic and new and especially

for the people it shines on. When you describe it, the people do not only hear what you tell them, they get the idea at first hand. It rises for them as it did for you.

The great world ideas are like that. For instance, about the time Jesus rose over England—597—Buddha rose over Japan, 552. A new world idea comes, this time from Shíráz and Baghdád, and it is only begining to rise, say over the western seas.

"I do not see the new world idea coming out of the East as you describe it," people comment. It is perfectly all right for them to say this; they are telling you the truth. But then other people, apparently no more brilliant or stupid than the first, do see it. It rises for them, a special dawning for them, and their faces begin to glow with it. It is not only your moon any more, it is theirs too. You don't have to repeat any more, "See the moon coming up—" or "Wait a minute and you'll see the moon coming—" They would only look at you and say, "Are you crazy? Of course I see it."

Back at the campfire, the tamaracks had turned to cypresses in the moonlight. You had to force yourself not to imagine an Eastern palace there, piling lightly into the sky, poised above seven cloudy pools, tiled and terraced,

one below the other, one spilling into the other. You had to hang on to yourself not to feel a nostalgia for something long ago that you never knew about; this is much worse than missing something that was once yours. Probably, through a twisting of time, it is a homesickness for what will come later on, perhaps in the world beyond this. Anyhow it takes hold of you if you sit by a trout stream in the summer moonlight.

The Gates of Paradise

L. KHAI

If Paradise has gates
(though I truly wonder why
God would need them—
His Own Word is the only gate,
So for those who close themselves to His Word
There is no entrance.
This should suit most of them,
Those who have long claimed
There is nothing to enter into after death—)
But, as I said
If Paradise does have gates,
I think they must be unlike
Anything we know—
So light, unlocked, they open at a touch,
So heavy, the strength of ten thousand worlds
Cannot even rattle them
When their key is turned securely—
So high, no ambitious climber could scale them
Though he climbed for all eternity,
So low, the smallest babe
Could reach their handles—
I think they would be made
Of mirrors and transparent glass,
That one might see his ugly faults
Compared with the more perfect beauty beyond.
So I believe would be heaven's gates
If it has any.

The Nature of Divinity

DUART BROWN

SO MANY have questioned the Bahá'í concept of divinity that it seems necessary to try to clarify the matter. The question has come from two sides: first, from the very religious people who wrap the idea of divinity in such a sacred cloak of mystery that it is difficult to get them to talk clearly about it; second, from the non-religious, atheistic or agnostic people, who are skeptical of the very word "divinity" and tend to shy away from it as if it were a rattlesnake.

Webster's Dictionary defines divinity as "a celestial being, inferior to God, but superior to man;" also as "divine attribute; supernatural power or virtue." The Bahá'ís say that each of the great Manifestations of God, Zoroaster, Moses, Buddha, Jesus, Mohammed and Bahá'u'lláh, was divine. It is this divinity that allowed them to speak in such a way as no other man could speak without being at once evidently the worst kind of egoist. And it is this apparent egoism with its terrific apparent claims to power and glory that has driven many thinking agnostics and atheists out of religion. Modern man, as a result of education and science, is inclined to

be much more skeptical of divine claims than his simpler predecessors. This is a healthy sign and becomes dangerous only if skepticism and doubt come to be worshipped for their own sakes without any relation to provable facts.

The Bahá'í concept of divinity is supported by observable facts rather than by dogmatic declarations. In order to grasp this concept it is first necessary to take the "super" out of supernatural. Superstition has no place in modern religion, and it must be realized that spiritual power produces observable phenomena in nature as clear to the eyes of the discerning as the phenomena of electricity and the atom. Just as by watching the power of electricity manifesting itself in the lightning, we judge the presence and nature of electricity in the atmosphere, so by observing the impact of spirit on the hearts of men do we judge the presence of spiritual power on earth and ascertain something of its nature.

Man by nature is a creature of habit and instinct. His tendency, constantly encouraged by the actions of most of those around him, is to satisfy his own selfish instincts. Loyalty first to the fam-

ily, then to the tribe and then the nation, lifts him above this low level of selfishness, but only in that he comes to identify himself with the larger body. In doing this he has still reached no higher than the wolf who submerges himself in the pack, or the buffalo who becomes one with the herd. Individual selfishness now becomes mass selfishness. The spiritual power of God manifests itself on earth when it reaches into the hearts of men and lifts large numbers of them out of the power of self, and into a new and greater power, that of the spirit. When this happens to a man, he becomes transformed; he is, as Jesus said, "born again." He is no longer governed by the world outside of himself, but has reached that point where his spiritual inner being, becomes the captain of both instinct and habit. He has become of "the Kingdom," which means essentially that he is now, for the first time in his life a "free" man.

We have only to recall the delicately reared patrician Roman women who faced a horrible death in the amphitheater in Rome because they had become Christian and yet were possessed of such spiritual power that they met their end with the calm courage of the most stout-hearted man, to realize how spirit gave

them freedom. What Socrates reached after a life-time of self-discipline and thought, ignorant people reached through the emotional impact of a revealed religion. Twenty thousand Bahá'í martyrs died in Persia in the nineteenth century, singing the praises of Bahá'u'lláh and the Báb, without apparent pain even when tortured by fire. English consular observers actually witnessed this mass martyrdom in modern times.

Christianity swept the corrupt Roman world with a cleansing fire that prepared Europe for its modern surge of civilization. Muhammadanism lifted hundreds of obscure tribes into a part of the most advanced civilization of the middle ages. Buddha's wisdom and love mellowed China and India, and made at the time of Asoka the most cultural and gentle of all ancient civilizations. Moses made a slave people, the Jews, into one of the most dynamic forces in all human history. These are facts of history which no one can deny. They show the terrific impact of God's will upon the earth, lifting man, inch by inch, out of his animal-like nature and into the new world of self-control, understanding, and unity.

But the skeptic still denies the divinity of the great Manifesta-

tions, of Jesus and Zoroaster and Bahá'u'lláh. He says they are only great men. Hundreds of people, he says, have made claim of speaking direct from God. The Christian, on the other hand, says only Jesus spoke for God. The Buddhist says Buddha. The Muhammadan says Muhammad. How pull the truth out of this mixture of claims and counter claims, of doubt and skepticism? One way is to judge the impact of these men on history. There have been a thousand leaders who laid claim to divinity while still partaking liberally of the luxuries of this earth. Their influence, like that of a will-o-the-wisp, is only fleeting, a generation perhaps, at most two or three, dying slowly away, incapable of renewal. But Buddhism, Muhammadanism, Christianity, Judaism have extended for century on century, have been subject again and again to great upsurges of renewed spirit and reform. They have entered deep into the hearts of men and influenced and transformed their lives by the millions.

But the astonishing thing about the great Manifestations of God that separates them from all other men is their possession of a godlike wisdom without any apparent effort to attain it. Socrates, Plato, Marcus Aurelius,

Descartes, Kant, all these giant thinkers of human history reached their wisdom through years of struggle, of study, of trial and error. Muhammad, without even learning to write, never studying a book (for books were practically non-existent in the Arabia of his time), produced on blades of camels' bones the Qur'án a veritable pearl of human wisdom, flawless as a perfect gem. Eight hundred years before Copernicus, Muhammad proclaimed that the earth circled the sun, a statement obscured and ignored by a people not yet ready for such an astounding change in the concept of the universe. Jesus, as we know, at the age of twelve confounded the wise men in the temple at Jerusalem, and confounded them again years later after an uneducated life as a simple carpenter. We have only to read the New Testament with unprejudiced eyes to see how He handled and answered the shrewdest of the priests and pharisees with the consummate skill of a master teacher dealing with unruly children.

Bahá'u'lláh, the latest Manifestation, spoke of a United Nations of the World as early as 1860, a time when such a thought was regarded as sheer fantasy. He told of the need for

religion to cooperate with science at a time when all organized religions were furiously battling with dogmatic statements the inroads of science into faith. In Haifa, when the famous English orientalist, Dr. Edward G. Browne, came to see Him, it was the college professor, the holder of many degrees, who, in his own words, felt as a little child in the presence of his master.

'Abdu'l-Bahá, the son of Bahá'u'lláh, said:

"The Reality of Divinity may be compared to the sun, which from the heights of its magnificence shines upon all the horizons, and each horizon and each soul receives a share of its radiance. If this light and these rays did not exist, beings would not exist; all beings express something, and partake of some ray and portion of this light. The splendors of the perfections, bounties, and attributes of God shine forth and radiate from the reality of the perfect Man, that is to say, the Unique One, the Universal Manifestation of God. Other beings receive only one ray, but the Universal Manifestation is the Mirror for this Sun, which appears and becomes manifest in it, with all its perfections, attributes, signs, and wonders."

The agnostic and the atheist

rebel against this idea because their egos will not admit perfection in human form. It is the same unreasoning rebellion of the child against the authority of the father, often appearing to supposedly "logical argument", not as a means of seeking truth, but as pure defense against the deflation of the ego. In the same way we would probably deny the existence of gravity if it hurt our little egos.

A dispassionate and scientific appraisal of any of the writings or sayings of the great Manifestations shows a sublime wisdom, penetration and understanding of human nature. They attack with direct though beautiful language the heart of all human problems of good and evil. The science of psychology is proving today how incredibly aware of human failings and their cure were these Great Ones. Consider this saying of Buddha, written in the seventh Century, B.C.:

"Let no man think lightly of evil, saying in his heart: 'It will not come nigh unto me.' Even by the falling of water drops the water pot is filled, so the fool becomes filled with evil even though he gather it little by little."

Only recently have psychologists begun to understand the law of habit outlined in this

profound statement. Could a mere man have foreseen this advance in understanding in the dark ages that prevailed twenty-five hundred years ago?

These Manifestations one and all proclaimed themselves the Ordained Ones of God. They stated in no uncertain terms that they were God's direct word on earth to man. Could such wise men, men whose entire lives were the perfect examples of living beyond human desire, have manufactured such statements for the purpose of self-aggrandizement? This is inconceivable! Either They *were* the word of

God on earth, or They were the shallowest imposters. History and Their writings deny in every line the latter supposition.

If man would cast out the clouds of egotism and selfish desire, he would see these facts in their proper perspective. Divinity would appear no longer as the mysterious bug-a-boo of the superstitiously religious nor the nonsense that the atheist tries to call it. As one of the great, though mysterious, phenomena of the natural world, we could see it as God's guiding light to us through the dark currents of human history.

THE PROPHETS ARE UNITED

The divine Prophets are conjoined in the perfect state of love. Each one has given the glad-tidings of His successor's coming and each successor has sanctioned the One who proceeded Him. They were in the utmost unity but Their followers are in strife. For instance, Moses gave the message of the glad-tidings of Christ and Christ confirmed the prophethood of Moses. Therefore between Moses and Jesus there is no variation or conflict. They are in perfect unity but between the Jew and the Christian there is conflict. Now therefore if the Christian and Jewish peoples investigate the reality underlying their Prophets' teachings they will become kind in their attitude toward each other and associate in the utmost love, for reality is one and not dual or multiple. If this investigation of the reality becomes universal the divergent nations will ratify all the divine Prophets and confirm all the Holy Books. No strife or rancor will then remain and the world will become united.

—'ABDU'L-BÁHÁ

Disciple

Yes, it's a long ride from town to town after a busy week;
But I couldn't resist it—I just rode down
To look again at her blossom cheek,
To hear her soft voice and the word of cheer,
And have her drive away an old man's fear.

I am old and tired; the road was long,
But I always felt somewhere there was a spring
Where I could sit and hear an evensong,
And be one among a mystic ring
To blend my voice with others as they sing.
I really think I've found the very thing!

All my life I have been in travail
But I don't mind now how long and hard the way;
She gives me answers from a wondrous tale—
And I feel stronger when we meditate and pray.
I no longer fear what lies behind the day.

Vistas of New Worlds and beauty unfold,
Endless and holy—full of Light!
She gives me the Prophet's hand to hold,
And I know now that morning follows night,
And the great heavens of joy unfold
And waft me upwards in colors bright.

But I must take my way and say good-night.
I don't mind now if it is dark and cold,
For now I have the prophet's hand to hold.

N. D. B.

If You Are Not a Bahá'í

Editorial

IF YOU are not a Bahá'í, those of your friends who are must seem to you a little irritating. They know all the answers. Problems that puzzle the most astute minds and the wisest hearts bother them not at all: they know how they must eventually be solved. Cataclysms that rock the world and threaten to topple civilization from its base leave them unperturbed: they knew all along that this was going to happen and they are already laying another foundation. Moreover, they can tell you the plan on which the new edifice will be built. There is nothing on which they do not have some pretty definite ideas, from the theory of evolution to the Day of Judgment. They do not claim to know these things by dint of their own gigantic mental operations, but through their religion, and, not unnaturally, you are a bit doubtful about that. Religion has solved many a personal difficulty, has changed many lives, but is it so specific on such a variety of subjects?

As a matter of fact, religion has sometimes been very specific about practical affairs. You have only to read the Old Testament

to see how Moses laid down laws for society, which are still in force. If Christ's Teachings were concerned primarily with the spiritual life of the individual, Muḥammad, at a later time, was very specific in the ordinances which lifted Arabia out of barbarism and resulted in the Islamic state.

Since Muḥammad's time life has become steadily more complex, and knowledge has developed so rapidly that men have come to believe themselves quite self-sufficient and to feel emancipated from God. But the rapid industrialization of the world and the flinging together of its many peoples, with their diverse cultures, has created problems so complicated and so numerous that they stagger the human mind. And suddenly we are aware that these problems must be solved immediately. Perhaps after all religion can come to our aid. Your Bahá'í friends find that aid in the nineteenth century Revelation of Bahá'u'lláh.

There is nothing meager or fragmentary about the help provided by God in this age. During the better part of fifty years the Bahá'í Revelation poured

forth. During the twenty-nine years which followed, 'Abdu'l-Bahá, its authorized interpreter, explained it in terms of our specific needs. Thus the Bahá'í Teachings are in themselves a broad education, touching upon every subject important to modern man. They extend from individual generosity to economic justice, from the fundamentals of family relationships to those of a world state, from explanations of traditional theological doctrine to the advancement of science.

Not that Bahá'u'lláh gave us an engineering handbook on which to build our world, or revealed a mere code of laws. Rather He established a creative truth and so elaborated it that it can be applied to all aspects of human life: the unity of God and its correlary, the unity of men. This dynamic principle Bahá'u'lláh made available to us in terms which enable us to solve our problems. He set us on the proper road, turned us in the right direction, and provided us with the necessary equipment.

The human intellect is an important part of that equipment, and scientific knowledge is specified as a tool for our use. If, for example, we are engaged in

rearing a child, there is much that we can learn directly from the Bahá'í Writings to help us, but we also learn there to use our own native intelligence and imagination and to employ all the means that the sciences can provide.

One of the most important aids given us by Bahá'u'lláh is a method. Bahá'í consultation stems directly from the principle of human unity and is the new democracy for our day. Full and frank discussion of any question, based on all obtainable knowledge, followed by a decision made with prayer and then loyally supported by all concerned—such a method of attacking our difficulties enables us to make use of all possible help, human and divine, and represents the action of the whole rather than any part. When it can be applied on an international scale, real peace will be assured.

Your Bahá'í friends really do have a great many of the answers, but they would be the last to lay claim to them all. For they have only begun to draw on this great source of enlightenment. It makes them humble, rather than complacent, and eager to share it with you.

—G. B.

Struggle for Bill of Rights

BOOK REVIEW BY HELEN INDERLIED

CONSIDERING the growing interest today in the world for an international Bill of Rights, it seems timely to review with Samuel S. Wyer* the history of human rights from the beginning up to the present day. Investigation shows that man from earliest recorded days has always longed for his rights, and that occasionally through the ages he has voiced these longings. The first instance given by Mr. Wyer is the heartfelt plea of an Egyptian peasant to his pharaoh in 2300 B. C. for the protection of his personal rights. Mr. Wyer comments, "The burning eloquence of the speaker in this ancient record moved the translators to label it, 'Tale of the Eloquent Peasant'."

From the plea of the Eloquent Peasant for his individual rights to the rising desire today for an international Bill of Rights, over four thousand years have elapsed. However Thomas Paine predicts that "man's natural rights will win out and establish his civil rights."

At this point Mr. Wyer stops

* Wyer, Samuel S., *Struggle for Bill of Rights*, "Better World Fund", Columbus Ohio: 1945.

to consider what have been the greatest driving forces behind this evolution to bring about more individual liberty. He states that after looking over the whole field of progress in this line, he regards Moses, when viewed from the standpoint of his contribution to man's thinking, as the "most significant" personality of all time, second only to Jesus Christ.

It would seem that David de Sola Poole, author of *Social Ideals of Judaism* must agree with this idea of Mr. Wyer, for he writes that the social code defined by Moses hundreds of years before Plato's *Republic*, "the first blue-print of an ideal Commonwealth," seeks throughout to achieve social justice and human rights. He adds that, although Israel sometimes fell away from that standard, the prophets summoned them back to the social religious law.

Mr. Wyer's pamphlet furnishes good examples of the influence of the prophets: Once the prophet Elisha was asked by the King of Israel if he should slay some captives, and Elisha replied decidedly, "Thou shalt not smite them." The prophet Oded

ordered captives to be returned to their homes, to their own land. Jeremiah also urged "no wrong, no violence to the stranger." The prophet Amos stressed social justice and laid the ethical foundation for the rights of man. Ezekial, Zechariah, and Malachi all warned of the punishments of the Almighty that would come upon such as disregarded His Prophets.

Thus was Israel educated in social justice through the centuries until the appearance of Jesus, Who, with dynamic power, stimulated the consciousness and the conscience of mankind until a new civilization developed. Mr. Wyer says that Jesus motivated the greatest "living-together philosophy" up to that time, for he stressed the supreme worth of each individual; recognized man as the most meaningful thing in the universe; energized man with fortitude, faith in God, and faith in himself. He taught the Fatherhood of God and the Brotherhood of Man."

Jesus was crucified, but His influence permeated the great Roman Empire under whose rule He was born and lived. Although Christianity was persecuted for the first two centuries, H. G. Wells in his *Outline of History* wrote of the great change that

came when, in the first quarter of the fourth century, Emperor Constantine made it the official religion of the Roman Empire. It is often asked why Emperor Constantine took this step which must have been radical at the time. Mr. Wells made an interesting analysis on this point: The Emperor Constantine saw in this new Faith "the hope of moral solidarity" amid the narrowness and the self-seeking of his empire. This new religion, with its emphasis on the worth of the individual, may have influenced the tone of the Roman Law, for Roman Law decidedly stresses the recognition of human rights.

Rome, as ruler of the world, Mr. Wyer indicates, had accumulated "the cream of man's law thinking." In 527 A.D. Justinian by his codification of this law, preserved it and gave it a form fitted to descend to modern man. In the twelfth century came a marked revival of Roman Law, and by the year twelve hundred there were probably ten thousand law students, chiefly in Italy. Many of these students came from what is now England, thus showing that country's early and deep interest in human rights, and perhaps explaining the later liberal "Charters of Liberties" it obtained. Also it is recorded that teachers of Law were

brought back from Rome to England, and thus Roman laws were widely diffused throughout that country. In general the bishops and the clergy supported Roman law, and the nobility and the laity opposed with the English Common law. Thus two streams, the Roman and the Common law, met and influenced each other.

Mr. Wyer shows that for centuries in England the Pope held a sort of over-lordship of the kings of the Holy Roman Empire. However at the opening of the thirteenth century, the barons rebelled against both Pope and king, demanding their rights and liberties. They marched into London and forced King John to sign the "Charters of Liberties" afterwards known as the Magna Carta. To show that "the life of law is struggle" and also to show how very much determined the English barons were to enforce their rights, it is recorded that this Charter had to be confirmed, established, and commanded to be put into execution by thirty-two acts of Parliament before the kings of England would observe it as law. It was not until 1265, however, that representatives of the common people were included in Parliament through the efforts and leadership of Simon de Montfort.

From this time on England lived under and developed its constitutional form of government for three centuries and a half until a new struggle for individual liberties arose in connection with the English colonies in America. A deep desire for human rights came with these settlers from the mother country. Virginia, the first permanent settlement, from the beginning insisted on having in its charter with England a definition of its individual rights. Massachusetts Colony, Connecticut, Rhode Island, Carolina and Georgia followed suit.

Soon after Boston was founded in 1630, a clergyman and a poet raised their voices in defense of human liberties. Thomas Hooker of Connecticut delivered a great sermon inspiring his community to action. He said that the foundation of authority is laid in the free consent of the people and closed with these well-known words, "As God has given us liberty, let us use it." Three years later the blind English poet, Milton, challenged a recently made English law regulating printing in his "Areopagitica" which was an eloquent plea for freedom of the press.

Also William Penn showed

his vision when he wrote in his *Preface to a Plan of Government for Pennsylvania*, "Any government is free to the people under it where laws rule and the people are a party to these laws." John Locke, distinguished English philosopher defended religious liberty and the ultimate sovereignty of the people.

Four years later in England there emerged one of the greatest documents in the history of human liberties. It was the English Declaration of Rights, in the year 1689—a date to remember! Our own "wisest American", Ralph Waldo Emerson, once made the statement that it takes about one hundred years to get an idea over to a people. It took just that length of time for two great nations to bring forth in turn their declaration of rights, France just one hundred years later in 1789, and the United States of America in 1791.

Mr. Wyer in his article expressed the belief that a very great influence leading to the adoption of our Bill of Rights was the publication of Blackstone's *Commentaries* in England. Blackstone, an English jurist, was regarded as the "outstanding legal scholar in the world." He compiled the laws from the Anglo-Saxon heritage

(as Justinian had compiled the Roman laws) and made them available to all who were interested in their legal rights. In Vol. II. of his *Commentaries*, one hundred and seventy-seven consecutive pages are devoted to the "rights" of persons.

Published in England in 1765, these *Commentaries* reached the American Colonies in 1771 and were very widely read. In 1775 Edmund Burke told the House of Commons of the deep and widespread interest in the study of Blackstone in the Colonies and warned England to beware of curtailing their liberties in any way. On the very next day Patrick Henry delivered his immortal "Liberty or Death" speech, showing the growing determination of the colonists to secure their rights. Affairs were moving irresistibly to a climax. writes Mr. Wyer.

On July Fourth came the Declaration of Independence, 1775, followed by the ratification of the Constitution of the United States, 1789, the French Declaration of Rights, 1789, and the United States Bill of Rights, 1791. This Bill would have been incorporated in the Constitution in 1789 if Washington and Jefferson had had their way. Still, within one hundred years after the Mother country had set the

pace by adopting the Declaration of Rights, her colonies overseas had obtained their independence and adopted a Bill of Rights of their own, and, as Emeric Sala in *This Earth, One Country* points out, "performed a political miracle by building a federal system which increased prodigiously the collective power of the new nation . . . Canada, Australia, the Union of South Africa, and Switzerland have since followed their example."

The century and a quarter under the new Constitution witnessed the growth of the United States to become the most powerful country in the world. But in 1914 a great danger threatened; the beginning of a "rendezvous with destiny" awaited those countries who had bravely struggled to gain the free way of life. Reactionary adherents to government by absolutism lined up savagely against those who loved representative government. Two terrible wars followed. Again the freedom-loving people

cried, "Give me liberty or give me death." Millions met death. It was indeed Armageddon. Those who fought for human rights and the "ultimate sovereignty of the people" won, but they now face a darkened and chaotic world.

But just as the rain comes when the parched earth needs it, so the "significant man," to use Mr. Wyer's nomenclature, never fails to come, Bahá'ís believe, at a crisis in the evolution of human emancipation—just as Buddha came to the rescue of a priest-and caste-ridden India, as Moses came to lead His enslaved people out from Egypt, as Jesus came to save people from a demoralized Roman Empire, so now Bahá'u'lláh has come to revitalize and to organize the people of the entire world in the time of its greatest distress. He has given, with the power to establish it, a Plan for a new World Order in which human rights are safeguarded.

In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important.

All will become as one family, one people, and the same susceptibility to the divine bounty and education will be witnessed among mankind.

We are all servants of one Threshold, attendants at one Court, waves of one sea, drops of one stream, the dust before one door and plants of one garden.

—‘ABDÚ'L-BÁHÁ

The Mature Man

Bahá'í Words for Meditation

Be not the cause of sorrow, how much less of sedition and strife!
(p. 201)

The development of the world, the training of nations, the tranquility of the servants and the security of the people of all lands have been due to the Divine precepts and ordinances. (p. 201)

[Religion] bestows the cup of vitality, confers immortal life and imparts eternal benefit to the people. (p. 201)

"Say, all are created by God." This lofty utterance is like unto water for quenching the fire of hate and hostility which is hidden and stored in men's hearts and minds. (p. 210)

Until love takes possession of the heart no other divine bounty can be revealed in it. (p. 218)

All the Prophets have striven to make love manifest in the hearts of men. (p. 218)

Religion is the outer expression of the Divine reality. Therefore it must be living, vitalized, moving and progressive. (p. 224)

The fundamental reality of the Divine religions must be renewed, reformed, revoiced to mankind. (p. 226)

Material progress insures the happiness of the human world. Spiritual progress insures the happiness and eternal continuance of the soul.
(p. 227)

The Prophets of God have founded the laws of Divine civilization.
(p. 227)

The Prophets of God . . . have been the root and fundamental source of all knowledge. (p. 227)

This is the century . . . of human solidarity and altruistic service; the century of Universal Peace and the reality of the Divine Kingdom. (p. 228)

The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. (p. 234)

These selections are from *Bahá'í World Faith*.

The child must not be oppressed or censured because it is undeveloped; it must be patiently trained. (p. 239)

The sick must not be neglected because they are ailing; . . . we must have compassion upon them and bring them healing. (p. 239)

We must not look for truth in the deeds and actions of nations; we must investigate truth at its Divine source. (p. 251)

The friends of God must . . . look upon mankind as the leaves, blossoms and fruits of the tree of creation, and must always be thinking of doing good to someone, of love, consideration, affection and assistance to somebody. (p. 215)

Life in this mortal world will quickly come to an end, and this earthly glory, wealth, comfort and happiness will soon vanish and be no more. (p. 216)

Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind. (p. 216)

Be kind in truth, not only in appearance and outwardly. (p. 217)

Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell. (p. 217)

Unity is the expression of the loving power of God. (p. 217)

It is our duty in this radiant century to investigate the essentials of Divine religion, seek the realities underlying the oneness of the world of humanity and discover the source of fellowship and agreement which will unite mankind in the heavenly bond of love. (p. 229)

There is no doubt that this wonderful democracy [the United States] will be able to realize the oneness of humanity and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. (p. 234)

True religion is the source of love and agreement amongst men. (p. 238)

Prejudices of any kind are the destroyers of human happiness and welfare. (p. 240)

God has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God. (p. 267)

WITH OUR READERS

SEVERAL of the *World Order* editors were gathered in the new headquarters at 503 West Elm in Urbana. Before them were some of your manuscripts that had been circulated among them beforehand and that the editors agreed should be published. In another pile were manuscripts for consultation, articles that were too long, that discussed political figures contrary to Bahá'í policy, that duplicated material recently published, that weren't written as well as they should be, or that left an erroneous impression of the Bahá'í Faith. Some of these, it was decided, should be sent back for revision. Others should be rejected.

"What have we for the next few issues?" asked one.

"We will continue the series on historical figures now that we have the articles about Shaykh Ahmad and Siyyid Kázim," began another.

"And, of course, we will be continuing the meditation series. 'The Mature Man'. Then there are those sketches Robert Gulick has sent us about his experiences in the Near East. Other than that, though, we seem to be as low on good manuscripts as we have ever been. We should send out a plea to our writers to furnish us with more material."

It might be well to introduce you to the new editors of *World Order*. Garreta Busey, editor-in-chief, has been an associate editor in former years and has contributed many editorials and book reviews. For the past two years she has been the edi-

tor of *Bahá'í News*. She has her doctorate in English and is assistant professor on the faculty of the University of Illinois. She has written a novel on midwest pioneer life, *The Windbreak*. Mabel Hyde Paine has been on the staffs of *The Bahá'í World* and *Bahá'í News*. She has written for the magazine and edited the volume, *The Divine Art of Living*. Flora Hottes is back after five years of pioneer teaching in Bolivia. She was formerly children's librarian in Kenosha, Wisconsin. Eleanor Sweney Hutchens served on the editorial staff last year and has her Master's Degree in English from the University of Illinois. She served for two years on the *Bahá'í News*. All four of these editors are living in Champaign-Urbana, Illinois. The pictorial editor is Clarence Ullrich, an engineer whose home is in Oak Park.

Since the National Spiritual Assembly has found it advisable to relieve its members of the additional burden of work on national committees and has advised that as far as possible Bahá'ís should serve on but one national committee, the composition of the *World Order* staff has changed radically. All of us wish to show our appreciation for the devotion that former editors gave toward building the magazine to its present high standard. Horace Holley, who has been the Secretary of the National Spiritual Assembly for many years will give his full time to that task, after having served the magazine 12 years, ever since it appeared as *World Order*. Bertha

Hyde Kirkpatrick has been a long-time editor. Seven years ago she established this department that has proved so popular, and we are still using items that she gathered. She is joining the *Bahá'í News* staff. Gertrude K. Henning, who for the past several years has acted as secretary for the magazine writing many of you friendly letters concerning your manuscripts, leaves us to become a member of the National Teaching Committee. William Kenneth Christian, who became an editor last year, contributing many fresh ideas, is devoting himself to his duties as a member of the NSA.

* * *

The lead article for this issue is the statement by Shoghi Effendi, explaining the Bahá'í Faith to members of the United Nations Special Commission on Palestine. The chairman of the commission, Emil Sandstrom, had asked for a written statement of the religious interests of the Bahá'í community in Palestine. In response, the Guardian stressed its sacredness as the final resting place of the Founders of the Bahá'í Faith, assured the commission of the impartiality of Bahá'ís in the present conflict in Palestine, and wrote, "I am enclosing with this letter, for your information, a brief sketch of the history, aims, and significance of the Bahá'í Faith." It is this sketch that we are printing this month.

We recognize the second anniversary of the United Nations by reprinting the "Charter Day Message from the United Nations" written by the Secretary-General, Trygve Lie. *The United Nations Weekly Bulletin*

for July 24th has permitted its use.

Those of you who are interested in last month's article concerning women's place in the world of tomorrow will be glad to see the official statement presented by the National Spiritual Assembly to the United Nations Commission on the Status of Women.

The quotation from Bahá'u'lláh on the prerequisites of peace is especially appropriate for this issue.

Marzieh Gail shares with us thoughts inspired "In the High Sierras." Mrs. Gail is well known among Bahá'ís as an author and a public speaker and frequently contributes to these pages.

"Nature of Divinity" by Duart Brown is a welcome contribution from an author who was introduced to our readers in this department in February, 1947.

The reviewer of the pamphlet, *Struggle for Bill of Rights*, Helen Interlied, is living in Binghamton, New York.

Robert Montgomery Hooker, whose one page article on Nicaragua is printed this month is not a Bahá'í but has acted as Malcolm King's interpreter in Nicaragua and has rendered valuable assistance to the Faith there.

L. Khai is the pen name for a New York Bahá'í whose poetry has appeared before in *World Order*.

The work of N. D. B. is also familiar to our readers. Our poets are very modest this month.

Garreta Busey has written the editorial. Mabel Paine has selected the passages for "The Mature Man."

WORLD ORDER

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The Bahá'í House of Worship

I. A Gift to the World

GERTRUDE W. ROBINSON

ON THE shores of Lake Michigan, in Wilmette, just north of Chicago, stands the first Bahá'í Temple to be erected in America. Airmen look down on it from the skies and see it as a nine-pointed star. Sailors far out on the lake observe it as a gleaming beacon. People in Wilmette see it as a building of startling loveliness. It rises to its dome in symmetrical beauty, a thing of strength and solidity, yet graceful in form and luminous in its texture.

Who built this unusual Temple in the heart of America? It was built by Bahá'ís, prompted by their deep-rooted love for their Faith and its Founder, Bahá'u'lláh, the great Prophet who was born in Írán over a century ago. A small sum from a lowly follower in Egypt, a somewhat larger one from a newly-awakened soul in South Amer-

ica, a generous contribution from some Canadian believer, or a simple offering from an adherent in Europe: from all over the world come gifts to aid in its construction.

The Bahá'í Temple stands before the world as a symbol of the things of the spirit. Carved over its entrances we find a fundamental guide for living in these words of Bahá'u'lláh:

"The earth is but one country; and mankind its citizens."

"The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me."

"My love is My stronghold; he that entereth therein is safe and secure."

"Breathe not the sins of others so long as thou art thyself a sinner."

"Thy heart is My home; sanctify it for My descent."

"I have made death a messenger of joy to thee; wherefore dost thou grieve?"

"Make mention of Me on My earth that in My heaven I may remember thee."

"O rich ones on earth! The poor in your midst are My trust; guard ye My trust."

"The source of all learning is the knowledge of God, exalted be His glory."

For these teachings a practical outlet is planned; for the Bahá'í believes that worship is only real when it is carried out in service. While the Temple itself will be devoted to prayer and worship, around it in time to come will be erected accessory buildings, such as a school for orphan children, a hospital and dispensary for the poor, a home for the incapacitated, a college for higher scientific education, and a hospice. When these are built, the doors will be open to people of all nations and religions, of all colors and races, without discrimination.

This Temple symbolizes the teachings of the Bahá'í Faith. The circular base is built over nine great caissons that go down to bedrock for their stability. Above the steps surrounding the foundation the main story rises in nine symmetrical sides. Each side is an entrance arch, beauti-

fully designed and leading into the House of Worship. The gallery, the clerestory and the dome rise in perfect balance from this main story, reaching a climax in the meeting of the nine ribs above the summit of the dome.

The walls of the Temple are made up for the most part of patterned windows, admitting light freely by day and sending forth illumination by night. Small wonder that this has been called the Temple of Light! Even the outer covering of the building is an open design of lacy pattern, molded from cement and white quartz, durable and firm, yet delicate in the tracery of its lines. These lines include in their designs the symbols of all past religions, uniting them under the nine-pointed star symbolizing the Bahá'í Faith.

In the number nine one finds an interesting symbology. It is the number of completion, the highest single digit. Nine great revealed religions have been known to the human race in the course of recorded history. Eight of these have prophesied the coming of a Great Teacher "in the fullness of time," a Prophet who would lead all mankind in the ways of unity and peace. The ninth religion, bringing to fulfillment those of the past, is the Bahá'í Faith.

The aspiring soul of mankind is symbolized in the upward thrust of the ribs of the Temple's dome. These aspirations find expression in the principles of the Bahá'í Faith, briefly summarized as follows:

Recognition of the unity of
God and His Prophets,
An unfettered search after
truth,
Elimination of all forms of
superstition and preju-
dice,
Religion's chief purpose—
to promote concord and
harmony,
Cooperation of science and
religion,
Religion—the sole basis for
a peaceful and progres-
sive society,
Equal opportunity, rights
and privileges for men
and women,
Compulsory education,
Abolition of extremes of
poverty and wealth,
Recognition of work per-
formed in the spirit of
service as worship,
Adoption of an auxiliary
international language,
Creation of a world federal
government.

The universal teachings of Bahá'u'lláh have so inspired His followers that a new view of life

has been born within them; a consciousness of the oneness of mankind, of the oneness of God, of the oneness of religion, of the oneness of all the Prophets that have appeared. The Temple is the Bahá'ís' gift to the world, and followers of all religions are welcome therein.

To this Temple in Wilmette come visitors from every section of the United States and from all corners of the globe. They come by the thousands: the intelligent and cultured, the rich and the poor, the black and the white, high government officials and humble laborers. Each, according to his capacity, takes from the Temple a new measure of understanding. The aching, misunderstood heart may find a human unity it has never before experienced. The troubled mind may find an answer to the ever-recurring question, "What is the purpose of life?"

In turn, these visitors go back to the six continents of the globe and spread the knowledge of the Faith of Bahá'u'lláh. Thus this Temple, the symbol of unity, is calling to the world that religion is born again, a living dynamic power.

So, on the shore of Lake Michigan, stands a House of God, lifting its dome high into the blue sky. Light seems to permeate its

very substance and here, too, is light for the souls of men and women, truth for all who wish to know the way of God.

II. To Know and Worship God

The Bahá'í Temple As Embodiment of the Principle of World Faith

HORACE HOLLEY

FOR more than forty years the Bahá'ís of North America, with the encouragement and financial support of fellow-religionists in many other lands, have been engaged in the construction of a House of Worship. The vision seized upon the first small Bahá'í community, and the sanction and blessing of 'Abdu'l-Bahá were besought and graciously bestowed before those early believers felt they had the power or right to assume a task so weighty and a mission so exalted.

The story of their ardent labors, and the gradual development of the structure, has been recounted many times. The adoption of a design for the interior ornamentation now provides occasion not for one more recapitulation of the history of the project, nor presentation of its unusual engineering and technical elements, but for a tentative exploration of some of the profound meanings which the Temple yields as we study its architectural form and ponder its aim and function.

The basic architectural form incorporated in the building is the perfect circle, the orb or horizon, and the division of its circumference into nine equal chords. The circle appears in the foundation on which the structure stands, manifest in the series of ascending steps leading to the circular platform on the level of the main floor, and again in the circular horizontal section produced by the intersection of the hemispherical dome with the vertical wall of the clerestory. Another circle is cut by the meeting of the clerestorey and the horizontal plane of the top of the gallery unit.

The nine chords which intersect the perfect circle are traced in the nonagon form of the main storey. These chords are produced again by the horizontal plane of the gallery or second storey, but here the circle is swung one-eighteenth of its orbit beyond the nine intersecting points of the first storey, so that the two nonagons mark circles in revolution and not circles forever at rest. The nonagon

formed by the nine dome-ribs matches the chords formed by the gallery.

The function of the surrounding steps is to provide equal facility for access from any external point. The monumental structure in its external architectural mass has no specialized direction. Its circular steps include all directions simultaneously. The function of the main storey is to supply nine formal entrances to the interior. The function of the gallery unit is to form the ornamental framework for nine immense window systems. The clerestorey also provides illumination but its function is to provide the basis from which spring the spherical dome and its nine arching ribs.

The points of the first two nonagons are marked by pylons and turrets which, with the dome ribs, orient the structure upward.

The greatest visible horizontal dimension is that of the platform on which the building stands. The gallery storey is set back from the edge of the main storey; and the clerestorey is also set back from the line of the gallery unit. The diameter of the platform at the top of the steps is one hundred fifty-two feet, while that of the foundation beneath the platform is two hundred two feet. From first floor

level to the pinnacle of the dome the measure is one hundred sixty-one feet. The building stands on nine caissons which go down to bedrock one hundred twenty-four feet below the earth.

Steps and platform, entrance level, gallery level, clerestorey and dome are combined as five elements in an architectural form which creates a new aesthetic mode. Whether viewed in terms of vertical section, horizontal section or silhouette, the building utters a call to spiritual devotion which employs a language of the heart not speaking in a dialect descended from the Gothic, nor the Byzantine, nor the Roman, Greek or Hindu tongues. The language is new, and the heart must re-enter the school of love to attain its meaning.

The builder's dimensions do not define the aesthetic masses and lines of the architectural form. The structure of the Bahá'í House of Worship is not large nor is it small. It is monumental, recreating itself anew in the mind of every beholder. The structure has the repose of a monument, but in this repose is fluidity of motion, and the energy of mass resisting as well as supporting mass.

A sense of unity and universality emanates from the com-

pleted circles. The nonagons which intersect other circles represent, in the Bahá'í conception, the meanings of perfection and fulfilment. It is as though an endless orbit of eternity contains a succession of points of ascent.

These cosmic meanings wrought into the Temple structure have connection through the unique scheme of ornamentation with the organic life-force of nature and with man's own sense of spiritual destiny. In the different units of decoration can be discerned the planetary orbits, the entwining of leaves and flowers, and the revered traditional and conventionalized symbols of revealed religions: the cross, the star of David, the new nine-pointed star of this dispensation, the ancient swastika and others.

The Temple typifies man on his different but interrelated levels of experience and responsibility: man in the universe, man on earth, man in society, and man made conscious of the Kingdom of God. Its structure thus sets forth, among other Bahá'í principles, the harmony of science and religion, the basic unity of all divine revelation, and the spiritual evolution of mankind through clan, tribe, race and nation to the goal of knowledge and

peace attained through the union and order of the world.

It is only in its external structure that the Bahá'í House of Worship fulfills the nature of a great monument which, living in the outer world of the eye, can because of its spiritual characteristics penetrate to the world of mind and heart. The beholder's consciousness, having drunk the cup of aesthetic experience, feels a consummation on reading the words of Bahá'u'lláh carved over the entrance ways; as for example, "The source of all learning is the knowledge of God, exalted be His glory."

The Temple becomes more than a monument when we realize that the mystery of the structure, its essential aim, lies in the interior of this brilliant shell and is not held by its outer surfaces, superb architecture though they be. The function of this shell is to enclose a meeting-place for the souls of men, a place where men may meet and mingle as spiritual beings, a place where men may have association with the Spirit of God.

Between the structure as monument and the structure as a place for the mention of the Greatest Name of God, it is essential to note a distinction, a distinction like that between architecture and music or between

scientific understanding and the fire of faith.

To examine the design chosen for the interior, and appreciate its architectural and artistic qualities in relation to their spiritual function, it is helpful to give preliminary thought to a statement about the House of Worship made by the Guardian of the Faith as long ago as 1929. This statement was written in order to correct a misapprehension of the nature of the House of Worship which the architect had incorporated in his design. The interior, as the architect conceived it, was to symbolize the universality of the Faith of Bahá'u'lláh by including, around the central hall or auditorium, a series of nine chapels each of which would be used for worship by a different denomination. The recognition of these diverse modes of worship, in this early conception of the Bahá'í religion, would constitute a new and impressive example of toleration and support the principle of unity inherent in the new teachings. The Guardian declared: "It should be borne in mind that the central edifice of the *Mashriqu'l-Adhkár*, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance

to the poor, solace to the bereaved, and education to the ignorant, should be regarded, apart from these Dependencies, as a House solemnly designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh . . . It should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulae and man-made creeds, each bent, according to his way to observe his rites, recite his prayers, perform his ablutions and display the particular symbols of his faith, within separately defined sections of Bahá'u'lláh's Universal House of Worship . . . The central House of Bahá'í worship, enshrined within the *Mashriqu'l-Adhkár*, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trap-

pings of elaborate and ostentatious ceremony, are willing worshippers of the one true God, as manifested in this age in the Person of Bahá'u'lláh."

This decisive criterion makes it clear that the Temple represents a victory of faith and truth over the errors and imitations which have gradually overlaid the blessed reality revealed in the past. Spiritually it stands on a level infinitely higher than is attained by the mind and conscience of men today when shut out from the experience of a living faith.

The interior design as now modified therefore creates one unified space: the domed auditorium (the Central Hall) into which open nine arched alcoves or bays.

At present we have an artist's rendering of two interior views, one of the domed auditorium, the other of one of the nine alcoves. The architectural form of the Temple interior has for its principal elements the great circular auditorium overarched by the hemisphere of the dome at a height of more than one hundred fifty feet from the floor; nine groups of columns, some supporting the first gallery encircling the auditorium at a height of thirty-six feet, others continuing to support the base of the

dome, one hundred feet from floor level. The nine arched alcoves occupy the area under the ceiling of the gallery. Systems of columns provide entrances between adjoining alcoves extending from the outside doors to the auditorium and to the alcoves on either side of the entrances. A second and smaller gallery overlooks the auditorium eighty-one feet above the floor.

To this architectural form will be added the exquisite beauty of an ornamental scheme conceived in the same spirit as the ornamentation applied to the exterior of the building, but rendered with more grace, delicacy and charm. The interior ornamentation will furthermore be enhanced by the harmony of color. Each surface, whether of wall, column, arch, ceiling or perforated dome, will pay its tribute in line and color to this enclosed amphitheatre of the drama of Divine Revelation. The upwardness given to the exterior of the structure is here in its interior intensified and made the supreme climax of the artist's conception, for the eye finds the focal point of attention as well as meaning in the illumined symbol of the Greatest Name of God which will appear at the top of the dome.

Though the circular steps out-

side are oriented to the whole encircling horizon of human-kind, the interior has its direction indicated in that the seats in the central auditorium will all face that one of the nine alcoves or bays which stands on the side of the structure facing 'Akká, the new point of holiness conferred by Bahá'u'lláh. In the other eight alcoves the seats will face the center of the auditorium itself.

The ninth alcove will not be part of the auditorium. There facilities for readers will be arranged. Thus in this House of Worship there will be no pulpit for sermons nor altar for ritual conducted by clergyman or priest. Bahá'í worship consists of readings, by several persons who may be differently chosen at each meeting, taken from the utterances revealed by the Manifestations of God:—from the words of Moses, of Jesus, of Muhammad, of the Báb, and of Bahá'u'lláh. For Bahá'ís join in adoration of the revealers of all faiths, revering them as those successive Spokesmen of the Infinite, Unknowable God who have, by their divinely conferred authority, appeared on earth age after age to revive the souls of men, restore the true Faith, and guide humanity onward through different stages in its

spiritual and social evolution. Since these unique Beings are one Person, one Spirit, and he who denies any one has denied all, the Bahá'í mode of worship is not human tolerance restored in a different form, but understanding of the oneness of God.

The Bahá'í House of Worship is not one more religious edifice of denominational character. It has been built according to a new and higher pattern of worship, wherein persons of all races, nations and creeds may enter the unifying Spirit which emanates from the Word of God. Bahá'í worship includes no sermon, no physical drama, no man-conceived prayer, invocation or conventionalized response. The Manifestation of God, He alone, has utterance in this holy place. Because Bahá'u'lláh has revealed the mysterious Identity of that higher being who manifests God through the person of the prophet from age to age, the essence of divine worship today is adoration of God in His Glory which encompasses all mankind today, yesterday and forever. "I bear witness," is His assurance to the world in its hour of bitterest agony: "I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath

attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne."

BE A SHINING LIGHT

Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.

BAHÁ'U'LLÁH

THE RENEWAL OF FAITH

The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?

—BAHÁ'U'LLÁH.

World Religion

CHARLES S. KRUG

“WORLD religion? You *are* an optimist. It’s a lovely dream, of course, but hopelessly Utopian. You must think the millennium is here.”

That or some equally pessimistic variation of this general viewpoint is what the Bahá’í hears when he attempts to set forth the basic teaching of the oneness of religion. And yet ‘Abdu’l-Bahá has said: “The gift of God to this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion.”

But how can we bring the religions together? Surely as we look about us there is little evidence to encourage us in our undertaking. True, there are some efforts toward so-called Inter-Faith Councils or Federated Church associations. But they can hardly be considered more than kind gestures. Don’t these very “federated” churches still maintain missionaries to convert the “heathen Moor”?

And again Bahá’u’lláh guides us unerringly to the Truth. Independent investigation is our basic principle. Let us apply it.

Search the Old Testament. Search it from the First Book of Moses to Chapter 4, Verse 6 of

the Book of Malachi. Not a single instance can you find where we are commanded to worship Moses. It is to God that we are told to turn. It is God Whom we are to worship.

Now let us search the New Testament. Again we fail to find any command to worship anyone but God. Jesus left no doubt. We were to turn to God. Of Himself, Jesus assured us, He could do nothing; the power was from the Father. Again it is God Whom we are to worship, obey, serve.

How many Gods are there? Is the God Whom Moses commanded His followers to worship and obey different from the God Whom Jesus commanded His followers to worship and obey? Since there is but one God how can there be more than one religion?

We have referred to missionaries travelling forth to convert the “heathen Moor” to Christianity. These sincere souls do not acquaint themselves with the teachings of Muḥammad. It is too bad that they do not know of His clear and unequivocal statements concerning the station of Jesus and of Moses. Just as Jesus upheld and promulgated the teachings of Moses, so Muḥam-

mad upheld and promulgated the teachings of both Moses and Jesus. (See Chapter 3 of the Qur'án as translated by George Sale.) And just as Moses and Jesus had done before Him, so Muḥammad commanded His followers to turn to God. Once again it is God Whom we are to worship, obey, serve. And it is the same God.

Despite this crystal clear fact, inescapable to any sincere seeker who will read the teachings of Moses, Jesus, and Muḥammad, we still continue to speak of and study "*Comparative Religions*"—when the simple fact is that we should speak of *Progressive Religion*.

How we came into such confused thinking is not important. How can we untangle our confusion? Possibly if we review our mental wanderings we can reorient ourselves.

As finite creatures, creations of the Infinite, we are incapable of knowing, comprehending, encompassing the Infinite—God. We can know and recognize His attributes, and it is these life-giving, soul-sustaining attributes that suggest a helpful symbol to represent God in our finite and limited minds. Let us then adopt the sun as a symbol for God. Just as physical existence is unthinkable without the life-

giving rays of the sun, so is spiritual existence impossible without the soul-sustaining Word of God.

The eastern horizon is brightening with its promise of the rising Sun (God). Before the East Window we behold a harmonious group of devout souls, united in their recognition of the Sun as the source of all good. The Sun rises, all are gathered before the East Window, their faces turned in adoration to the Sun.

The Sun mounts into the skies and soon is seen to shine through the South Window. Then a truly amazing phenomenon is beheld. The same devout souls who were harmoniously united in their recognition of the Sun (God) as the source of all good when it shone through the East Window now rush to the South Window and not only seek to draw down the blind, but actually attack those gathered there with faces turned to the Sun.

The cause of this strange conduct? Someone had labelled the East Window "Moses" and the South Window "Jesus." The devout had become confused. Forgetting that it is the Sun, that it is God, that is the source of all good, they had begun to worship the "Window" through which it shone.

By this time the Sun was shining through the West Window. Someone had labelled that "Muhammad" and the "South Window" worshippers rushed forth to fight the wars of the Crusades to exterminate the "heathen Moors." One Sun progressively shining through successive "Windows" and yet we have three hostile groups each insisting on worshipping the "Window" through which they first beheld the Sun. The same situation applies to the other great divinely revealed religions: Hinduism, Buddhism, Zoroastrianism, etc.

Into this confused and discordant situation the Bahá'í steps with outstretched arms and a warm-hearted welcome to all his brother worshippers, with the news that the Sun has again risen and that "all the horizons are luminous." Gladly he joins his Jewish brother in turning to God as He shines through the "Window" labelled Moses. Gladly he joins his Christian brother in turning to God as He shines through the "Window" labelled Jesus. Gladly he joins his Muhammadan brother in turning to God as He shines through the "Window" labelled Muhammad. To all of them he brings the joy-

ous news that once again the Sun is shining—this time through the twin "Windows", labelled the Báb and Bahá'u'lláh (the Glory of God), and this time shining in its zenith of splendor.

As Shoghi Effendi, first Guardian of the Bahá'í Faith, has stated: "The Bahá'í Revelation, claiming as it does to be the culmination of a prophetic cycle and the fulfillment of the promise of all ages, does not attempt, under any circumstances, to invalidate those first and everlasting principles that animate and underlie the Religions that have preceded it. The God-given authority, vested in each one of them, it admits and establishes as its firmest and ultimate basis."

A scant 455 years ago it was worth your life to question the flatness of the world. To even suggest that the world might be round was to invite not only ridicule but even cruel persecution. Wasn't the world just as round in 1492 as it is today? It is we who have lost our "flat-world" concept. Today we know that the world is round. There is but one religion. Let us make sure that we lose our "flat-world" concept of comparative, conflicting religions.

New Lights in Architecture

Editorial

ANYONE who has traveled even a little by airplane, must have been impressed by the vastness of the territory which is presented to the eye and the almost limitless spaces which appear to stretch to the very edge of the world. Tremendous height gives us a large and a far view which those who walk or ride the earth-ways can never approach. Just as this is true of physical sight, it also holds good for the mental and spiritual scope of those who move in higher levels of consciousness, especially of those who possess prophetic vision. A good many years ago, when no one had heard of the atomic bomb or jet-propelled aircraft, a great man came to the United States and traveled from coast to coast. He said, "This is a new cycle of human power. All the horizons of the world are luminous." In those days in 1912 the nations weren't thinking in terms of the United Nations and were living more or less complacently in a state of armed "peace" which He said was like an arsenal which only needed a match in the Balkans to set it off. Nevertheless, He, 'Abdu'l-Bahá, saw the lights of

unity already appearing on the horizons of the world, and He gave the promise that one by one they would shed their radiance abroad so that all might see.

For a long time I have felt that one of the most interesting things in life is to watch the "horizons" growing more and more luminous; to catch the gleam of those lights of unity on all the physical, mental and spiritual substance of our existence. Wherever you look or listen today, if you are awake and aware, you will perceive the glow or the sparkle of one or more of the lights, and it will be your privilege to feel the exhilaration of the discoverer in Darien glimpsing the sunlight on the pristine Pacific sea. I've even maintained that whatever work one enters nowadays, he will inevitably feel the pulsation of that radiance which is steadily mounting up from the horizons to the very zenith. Recently I began a new job in a library of Architecture and Fine Arts. My first assignment was the cataloging of photographs of new South American buildings, and scanning the pages of many magazines, I saw the old familiar

"lights" begin to twinkle again in a new setting!

Draw up your chair and look over my shoulder at some of these new buildings in sunny Brazil. It's a great, vast, new, young country, larger than the U. S. There are various races there, and they live in harmony. Some authorities predict that there, rather than in the United States is the soil from which the future cosmic race will spring. Down there, 'under the Line', they are building big, new cities. Where a generation or so ago there were nothing but empty plains and valleys, there have arisen, Aladdin-like, the homes and work-shops of populations of 200,000 people. And they are not building according to the old outworn models, which expressed the thinking and motives of a defunct culture. These will be new cities, they say, where our people can live in light and freedom and happiness, away from the darkness and congestion and unhygienic conditions of the old, over-populated centers. They come from all over Brazil and elsewhere. They no longer speak of being "Cariocas" (from Rio), or "Paulistas" (from Sao Paulo), or "Bahistas" (from Bahia); they are Brazilians now, and so the new city-planning projects like the one in

Belo Horizonte (Beautiful Horizon) are exercising a great influence for unity in this vast virgin territory. The government is interested in fostering young talent; it sponsors architectural competitions, in which anyone may enter, regardless of race or nation, and the rewards are for merit. It is recounted that recently the winner of a first-prize in such a contest felt that the second-prize award was more deserving than his own. So he offered to share the honors, and the two contestants cooperated on the project, to the benefit of all concerned!

These new structures express in a remarkable way, a characteristically modern and Latin spirit, especially that of Brazil. They are usually white, open, adapted to the landscape and climate. Sometimes whole sides, even of high, semi-skyscrapers, are of glass; or on the sunny north exposure are equipped with louvers which, by simple hand-manipulation, provide light or shade as needed, allowing air and light, but not direct sunlight, to enter. The whole impression given by the new architecture is of freedom, air, lightness (even though most of the construction is of concrete) and light. And although some of the buildings have considerable

height, one senses a closeness to nature, or the elements of nature. Architecture is the mother of the arts, say the Brazilian architects. We will express in visible form our dreams and hopes and convictions, and in time there will appear the more abstract arts like music and literature. Those who are in a position to know say that in Brazil is appearing a renaissance of architecture whose influence will be widespread, inspiring others to look for fresh and unjaded modes of expression.

The majority of the people of the world, as yet not cognizant of the advent or of the meaning of a divine Revelation, would probably assert that these distinctive tendencies in architecture are the birth of something new. But the Bahá'ís explain that they are not a cause, but a result. In the architecture of the Bahá'í Temple of Light in Wilmette are expressed directly and with conscious purpose the principles of

unity which are reflected unconsciously and indirectly in the best of modern building.

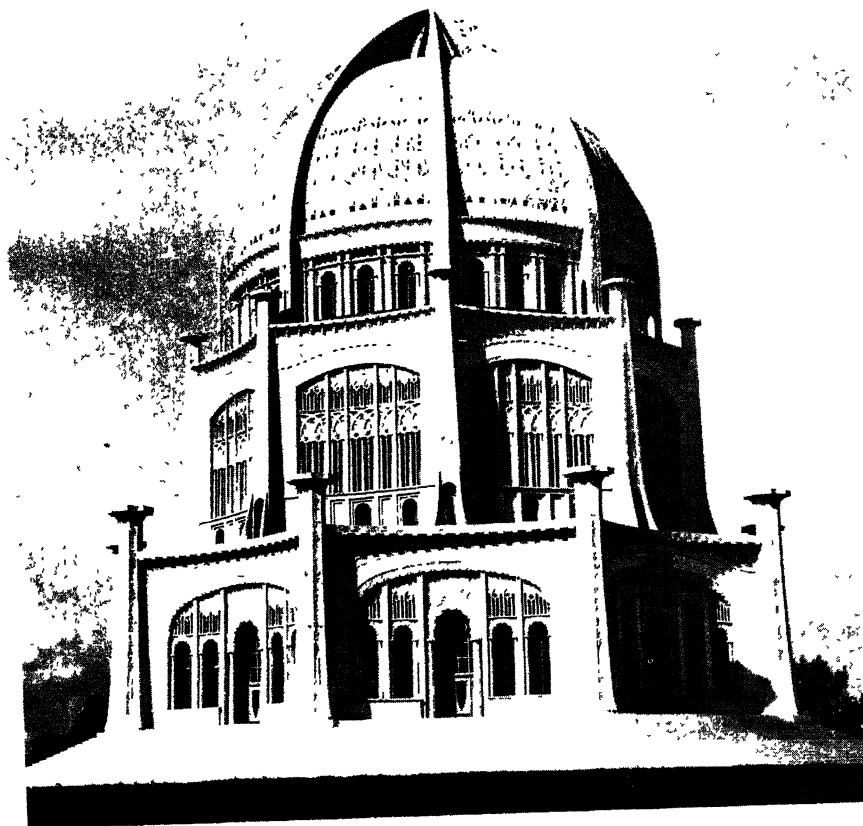
Under the Bahá'í concept of civilization, any true renaissance of the arts must stem from a veritable rebirth in the spirit of man which always takes place from the impact of a new universal revelation of truth. The new architecture born in the friendly clime of the south; these structures whose "frozen music" sings of light and sun and air, of joy and beauty, of nature and man's adaptation of nature; these voices of a new life-motivation, orientation and expression: all are notes of an ever-swelling diapason of light against an auroral sky. Let us build cities that will not only provide fit housing for the body of man, but also will express the true spirit of his humanity and offer a worthy environment for the expansion and cultivation of his soul.

F. H.

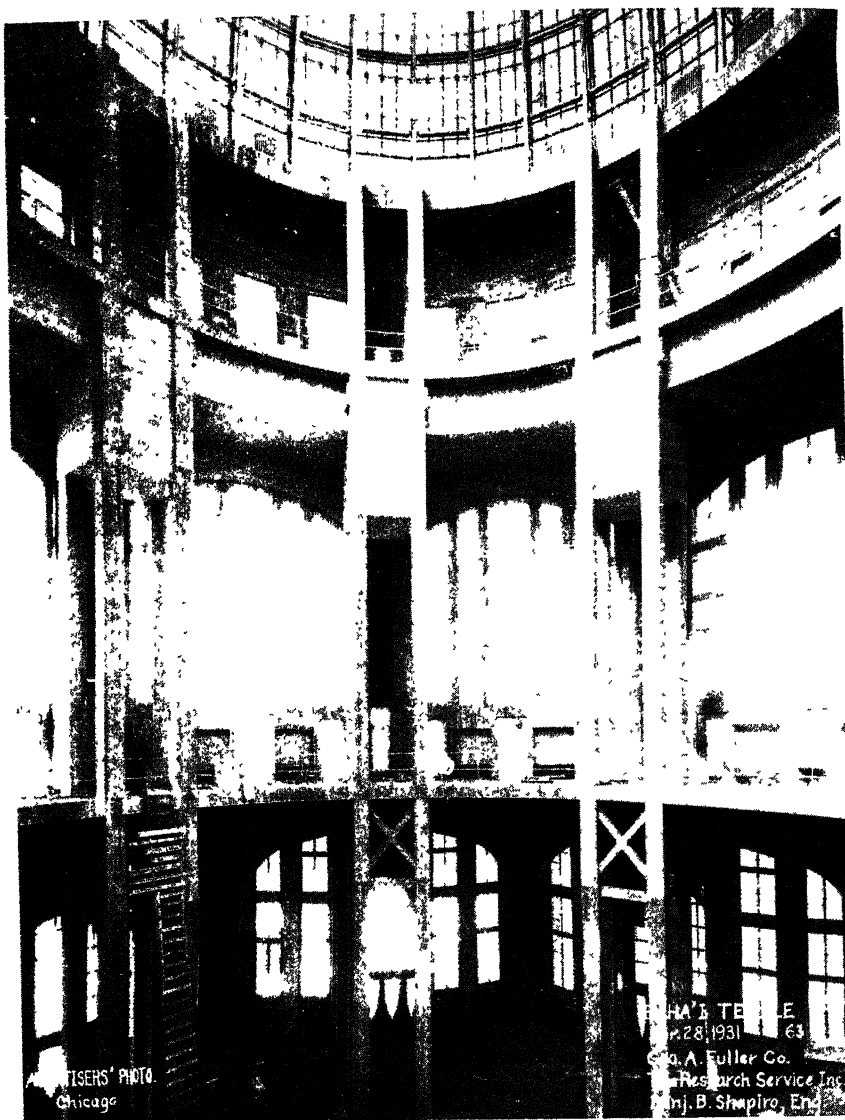
JUSTICE AND RIGHTEOUSNESS

The possessors of justice and equity occupy the highest station and loftiest rank: the lights of righteousness and piety radiate and shine from such souls. It is hoped that nations and countries may not be deprived of the lights of these two orbs.

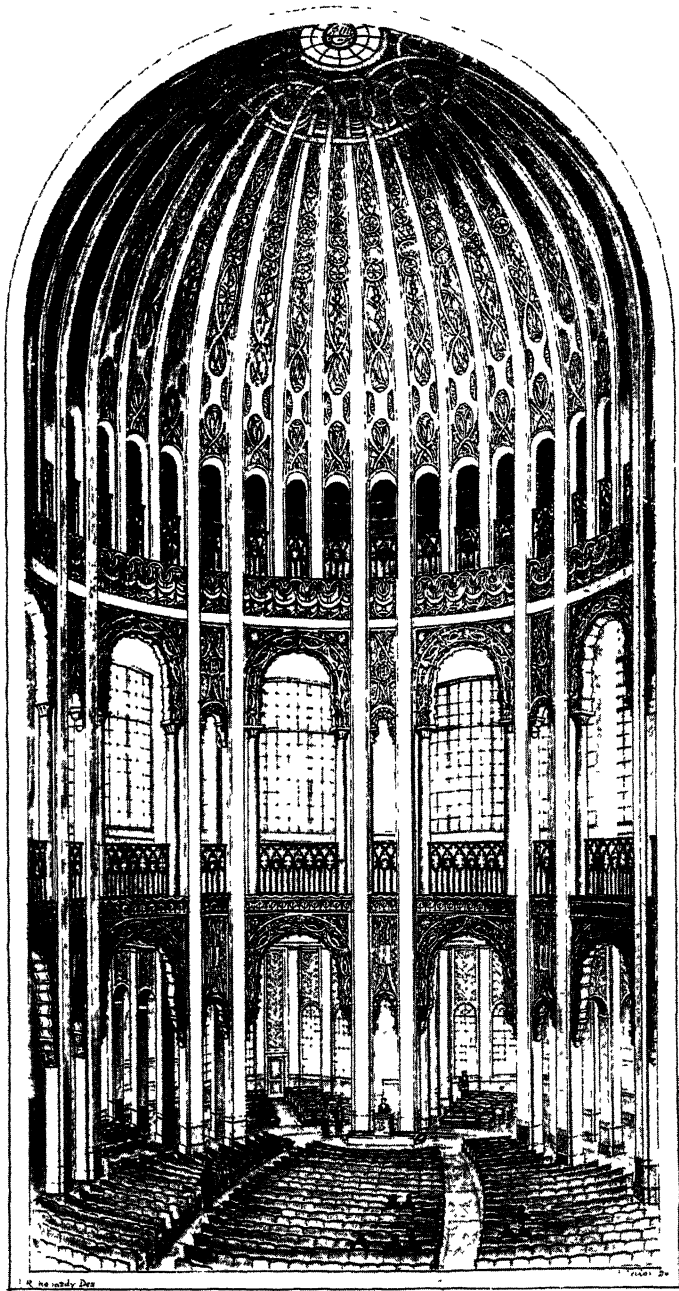
BAHÁ'U'LLÁH



BAHÁ'Í HOUSE OF WORSHIP
Exterior Ornamentation and Steps Completed in 1943



BAHÁ'Í HOUSE OF WORSHIP
 Unfinished Interior as Photographed at Completion of
 Superstructure in 1931



BAHÁ'Í HOUSE OF WORSHIP
Artist's Rendering of Interior Design. View of
Domed Auditorium



BAHÁ'Í HOUSE OF WORSHIP
Artist's Rendering of Interior Design View of One of
Nine Arched Alcoves Opening into Auditorium

Perilous Peace

FLOYD H. MUNSON

TODAY we rejoice in Peace. After long years of bitter warfare between nations peace has been declared, but it is evident to the discerning that so long as there is prejudice, racial, religious, and political, so long as we have social and economic barriers, so long as we refuse to acknowledge one sovereign God, the earth a one country and mankind as its citizens,—peace is only an illusion.

This is a perilous peace, for it is predicated upon the assumption that the coalition of nations which came into being for the prosecution of the war against a common enemy would, when victory was won, continue in time of peace. History has in the past shown that this fellowship and interdependence ceases when the common need disappears. Thus this unity in time of war is expediency, not a fellowship based upon moral duty and true regard for justice.

Today, since the discovery of atomic energy, it is being stated with recurrent insistence that civilization cannot survive another war. This is a stark and terrifying truth, but this fear alone is no prevention. Men will go on taking the risk when hat-

reds and selfishness rule the hearts. Intensive research is to be expected on the part of nations excluded from the secret, accompanied by fear and by corroding resentment and distrust of those who possess it. The issue is clear: either we have one world obeying the law of cooperation, based upon the welfare and service of humanity, the law of God in this new day, or we take the law of the jungle—the survival of the fittest—and go down in the chaos, the hell of lower natures. Divine education alone, Divine Power alone, can change men's hearts, can replace tyranny, egoism and aggression with the qualities of mercy, justice and fellowship. Until this is done there is no peace.

In all ages the Prophets of God have foretold the coming of an era of peace on earth—"on earth as it is in Heaven." Followers of Jesus Christ were expressly enjoined to make the call to God for peace and for the establishment of His Kingdom. This injunction was not only a prayer but a prophecy. How, in the face of present desolation, can this be? Jesus was inspired by the Creator to proclaim the laws of relationship between

men,—“Love one another,” he admonished. “Do unto others as you would have them do unto you.” Let me stress this important point. The mission of Jesus Christ was for the purpose of perfecting souls, to enable them to express divine qualities, His appeal was to the individual, to the “I consciousness.” His statement, “Render unto Caesar the things which are Caesar’s; and unto God the things that are God’s,” was clear proof that He (Jesus) brought no laws concerning actions of states or nations, that He brought only the laws governing actions of individual man, the law of love. Thus a duality was born; secular and religious power. In time of war secular and Christian religious authority diverge in principle. Religious teachers of our time are at a loss as to how they can reconcile these differences. Some preach pacifism with sincere belief that in doing so they are abiding by the laws enunciated by Christ, others conform to secular mandates because it is popular and expedient, again some agree because the welfare of the nation and humanity is at stake and a higher law (justice) supercedes the precept of the Master Jesus, to “turn the other cheek.” Thus we have no Divine testimony from the founder of

Christianity regarding the relationship of nations or groups, no inculcation of a world “we consciousness,” on an international scale.

However, we cannot say that the mission of Jesus was a failure, rather was it a part of the evolutionary process, a prescribed course in the school of preparation, as were the words of all the Divine Educators of mankind, those Holy Manifestations of God who appeared in different cycles down through the ages.

Abraham was sent to establish the family unit. In His Dispensation mankind thought in terms of family—the smallest expression of the “we consciousness”—an integrated whole, as each member’s concern was for the welfare of the whole rather than for the salvation of self.

Moses, the “Voice of God,” the “Interlocutor”, established tribal consciousness which exists even to this day, bringing tribal laws to suit the needs of those primitive times,—laws of worship, dietary laws that many still cling to today although Prophets have come since then bringing new laws and abrogating many which are no longer necessary.

The coming of each Prophet is a harbinger of general advancement for the children of

God, a period of enlightenment, of prosperity and of spiritual unfoldment. The Prophet is the Seed-man of a new cycle, a beginning of a new world. With His announcement comes an outpouring of grace from the source of all bounty, all knowledge, all perfections, God. With this influx of spiritual attributes released by the Divine Mediator, the Fountainhead, the Holy Prophet, which, in the course of time, is out-pictured in the objective world, the scope of man's knowledge expands with powers of reason finding a new borderline between the world of the known and the unknown, the infinite. This is a never-ending process of attainment, of approaching the unapproachable, finite man expanding in consciousness by the grace of the out-pouring of Him who is the "Giver of all gifts."

Muhammad came to establish nationhood and the wild Arabic tribes became united. Baghdád became the seat of culture; sciences and arts flourished; a new civilization was born with the arising of this Sun of Truth, this "Messenger of God." Here we have a broadening of the "we consciousness" with secular and religious authority unified, a reiteration of the one transcendent God, the

Semitic concept of God declared by every Prophet: that man, being His creation, is not a partner or a counselor, but that God, the Quintessence of Power, is alone, preeminent in the most Holy Spot, far above the comprehension of His creatures. Muhammad declared Himself to be the Seal of the Prophets and this significant disclosure revealed that the cycles of prophecy had ended.

Always, in these prophecies, there has been the light of promise to hearten man in his age-old struggle, always the promise of a divine heritage upon his maturity. This promise was the Great Day when the Lord God Himself would be manifest in all His glory. Prophets in all ages told of its coming,—the judgment day, the time of fulfillment, the consummation of the ages, when a new spirit would be breathed into all creation. The age when all mankind would be educated, when wars and disputes, malignity and suffering would cease, when divine virtues would be manifest in all people and all would come together in perfect unity beneath the canopy of God's sheltering grace.

This was to be the Day of the Father, when the blueprint of His purpose and invincible will would be revealed. Muhammad

told of the great dreadful day, the day of the "third woe", woe for the sinners, woe for the ignorant, and uttered warnings for those who were heedless. He gave the place of the arising of this Sun of Reality, the exact number of lunar years when the Glory of God would be manifest in human form. Daniel and John told in veiled language the exact number of years before the Father would come and issue all the laws and teachings which are the spirit of the world of humanity and its eternal life. This would be the Day of Salvation, the Day of a New Order, when a new world would replace the old, when Man's institutions would crumble and the great drama of the ages would move into the last cataclysmic act, an ominous day, one of social and economic upheavals, the time of movements to the left, when religions would die to be born again with such scope and power as never was witnessed in all of history.

This is the day of the bankruptcy of a material civilization, the day in which the appointed hour strikes, when there shall suddenly appear "that which shall cause the limbs of mankind to quake." This is the Cosmic Day, when from empyrean heights comes the mighty edict, "Behold! I make all things new."

And on this Day, no ruler, however strong, no economist, however distinguished, can provide the support for the crumbling edifice of this despairing society. The guiding principles of the New World Order, the Divine Plan of the Supreme Architect in this greatest of days, has been revealed in clear, unequivocal language, and by His inflexible will alone will the cyclopean task of regeneration transpire.

As evidence of the uniqueness of this great cycle, as added significance of the tremendous power and authority with which it is invested, the Herald or Precursor, who arose in Persia in the year 1844, exercised the rights and prerogatives of independent Prophethood. The Báb, or Gate (as He was called) was divinely appointed to the twofold station of inaugurating a separate religious dispensation and at the same time preparing the way for the coming of "Him whom God would make manifest." The meteor-like ascendancy and decline of His mission supply no criterion in evaluating the potency of His message. Nine climactic years, pregnant with meaningful events, tumult and stirring heroism, closing with His dramatic martyrdom, were the opening act of this awe-

inspiring drama. At some other time in history the Glory and Power manifested by the Báb would have been world-shaking, yet in this Greatest of Days He was to be followed by the wondrous Revelator, the most shining Light, Bahá'u'lláh. Bahá'u'lláh, central Sun of all the Suns, the effulgence of Jesus, Sinaic glory of Moses, proffers on this matchless Day the chalice of living waters, "proclaiming to the sincere ones the glad tidings of the nearness of God, calling the believers in Divine Unity to the court of the Presence of the Generous One." In words of unsurpassed beauty the Pen of Glory, Bahá'u'lláh, writes: "He that was hidden from the eyes of men is revealed, girded with sovereignty and power! This is the Paradise, the rustling of whose leaves proclaims: 'O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come! . . . Let His love be a storehouse of treasure for your souls, on the Day when naught else but Him shall profit you, the Day when

every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror. Say: O people! Fear ye God, and turn not away disdainfully from His Revelation. Fall prostrate on your faces before God, and celebrate His praise in the daytime and in the night season."

How majestic, how vivifying the words of Bahá'u'lláh! His great knowledge, His life-giving spirit, His laws, are the healing medicine of the Divine Physician.

The principle of the Oneness of Mankind, the center around which all the teachings of Bahá'u'lláh revolve, is no mere expression of emotionalism or pious hope. Its implications are far deeper, for He expresses the immutable will of God in this consummation of human evolution. His is a Divine Economy, a world-wide administrative order, a message bringing new hope and guidance to the hearts of men in these times of peril. The revelation of Bahá'u'lláh signalizes the emergence of a world community, the unity of the human race and the advent of the Most Great Peace.

Shaykh Ahmad: Herald of the Dawn

ALICE BACON

HE POSSESSED a certain divine ruthlessness, and an amazing detachment from the things of this world. But then, Shaykh Ahmad also possessed a knowledge that no one else on earth at that time could claim. He knew of God's fast approaching Revelation.* There was no time to lose. He was destined to demonstrate that nothing short of a new and independent revelation from God could restore the purity of the decadent Islamic Faith. The Promised One was coming! The people must be prepared!

For a long time, Shaykh Ahmad, born in the town of Ahsá, had perceived the ignorance and fanaticism into which the Faith of Muḥammad had fallen. His soul was shaken when he observed those who professed the Faith of Islām shattering its unity. Not reform, he thought, but only the coming of Him, long awaited, could regenerate such a perverse people.

For forty years Shaykh

*The Islamic prophecies foretold the advent of two almost simultaneous Revelators, Who would usher in the great Day of Peace. The first of these, Bahá'ís believe, was the Báb Who announced His Mission in 1844; the second was Bahá'u'lláh, Who first promulgated His Faith in 1863.

Ahmad lived a normal life with his family and kindred on the island of Bahrayn, to the south of the Persian Gulf. Then he dreamed a dream. His devoted disciple, Siyyid Kázim, later wrote it down for us to read in Nabil's Narrative. Bidden by God to unravel the mysteries of Islamic scripture, which foreshadowed the advent of the new Manifestation of God, he awoke radiating the light of divine contemplation. His soul so overflowed that he forgot to eat. His life with his family was ended. With the knowledge of God's fast approaching Revelation raging in him, he "detached himself from all save God" and forthwith left his home and all his earthly possessions, and set out for Najaf and Karbilá.

With unerring vision he traveled to this seat of Muḥammadan learning. To the western mind, the next few sentences of Nabil's Narrative are astonishing. He tells us that Shaykh Ahmad spent a "few years in acquiring familiarity with the prevailing thoughts and standards current among the learned men of Islām." What patience he exhibited! But his inner secret shed an outer lustre that drew

an ever increasing number of inquirers to him. What diligence he showed in spite of the divine sciences poured out upon him by God, in acquiring at the age of forty, the current thoughts of men, that he might be better able to teach them from their station and understanding! This was the beginning of his real career as the first "star of Divine Guidance" in this, our new age.

In Karbilá he came to be recognized as one of the authorized expounders of the Islamic Holy Writ; was declared a Mujtahid (a Muhammadan doctor of law) and soon obtained an ascendancy over the rest of his colleagues. He became famous. All honors were lavished upon him, but he despised the honors of the world, regarding his acquired knowledge as nothing compared to the inner secrets which God had divulged to him.

He emphatically asserted the inevitableness of the promised Dispensation. Later in the very year the Báb was born, Shaykh Ahmad lost his own son whose name was Shaykh 'Alí. The God-inspired preparation for his future mission is shown in these words to his disciples who mourned his loss: "Grieve not, O my friends, for I have offered up my son, my own 'Alí, as a sacrifice for the 'Alí whose ad-

vent we all await. To this end have I reared and prepared him."

He was careful in choosing those to whom he told his whole secret. 'Abdu'l Vahhab, a modest and illiterate man was one of his favored disciples, who later retired from the society of men, but chose, in his turn, one intimate friend to whom he entrusted the knowledge given him by Shaykh Ahmad. This was Háji Hasan who lived in Nayin. Háji Hasan once told Mírzá Maḥmúd: "Ere long will Persia be made the shrine round which will circle the peoples of the earth." One morning, Mírzá Maḥmúd found Háji Hasan fallen upon his face at the hour of dawn, devoutly exclaiming "God Is Most Great!" The youthful Maḥmúd was still more astonished when Háji Hasan turned to him and with radiant countenance said: "That which I have been announcing to you is now revealed. At this very hour the light of the Promised One has broken and is shedding illumination upon the world. O Maḥmúd, verily I say, you shall live to behold that Day of Days." Later Maḥmúd heard the call of the Báb in Shíráz and was perplexed that the date did not correspond with the day on which he had heard Háji Hasan make

his prophecy. There was two years difference. Long after, when he was more than ninety years old, he met a believer who announced the Revelation of Bahá'u'lláh in Baghdád, and who shared some of the Hidden Words of Bahá'u'lláh with him. He asked the date of the birth of Bahá'u'lláh; immediately remembered the words of Hájí Hasan and fell prostrate on the ground exclaiming: "Glorified art Thou, O my God, for having enabled me to attain unto this promised Day. If now I be called to Thee, I die content and assured." That very year Maḥmúd yielded his radiant soul to God. Thus was the mystery with which Shaykh Aḥmad fired the souls of his disciples with the promises he gave them; all of which were eventually fulfilled.

Reminiscent in its simplicity and spiritual savor of the stories of the shepherds at the birth of Christ is another account concerning Shaykh Aḥmad. "He became increasingly conscious that the birth of the Promised One was not far distant. From the direction of Núr, he was able to perceive the first glimmerings that heralded the dawn of the promised Dispensation . . . In those days there was born a Child in an ancient and noble family of Núr, whose father was

Mírzá 'Abbás, better known as Mírzá Buzurg, a favored minister of the Crown. That Child was Bahá'u'lláh. At the hour of dawn . . . the world, unaware of its significance, witnessed the birth of Him Who was destined to confer upon it such incalculable blessings. Shaykh Aḥmad, who recognized in its full measure the meaning of this auspicious event, yearned to spend the remaining days of his life near this new-born King. But this was not to be. He felt compelled to submit to God's irrevocable decree, and his yearning unsatisfied, turned his face away from the city of his Beloved, and proceeded to Kirmánsháh.

But that was later. Now, in Karbilá, Shakh Aḥmad grew restless. Though he achieved his purpose, becoming renowned for his explanations concerning the Promised One, he felt a great yearning to get to Persia where he knew the Promised One would soon be born. His fame had spread so that in 1889 an article appeared in the Journal of the Royal Asiatic Society explaining his scientific views on the future life and the sciences and his explanations of the beliefs concerning the resurrection of the body and the Night-Ascent of the Prophet to Heaven.

He concealed his purpose

from his friends in Karbilá. Ostensibly he went to visit the shrine of the Imám Ridá in Mashhad. He arrived at Shíráz by way of the Persian Gulf and lavished such praise upon the city that his hearers (only too familiar with its mediocrity) were astonished. "Wonder not," he said, "for ere long the secret of my words will be made manifest to you. Among you there shall be a number who will live to behold the glory of a Day which the prophets of old have yearned to witness."

He went to Yazd from Shíráz where he continued to disseminate "such truths as he felt urged to reveal." The 'Ulamás of Yazd received him with the greatest reverence. All came to see him. "It was well known," writes historian Nicolas, "that he was the most learned among the most learned."

Meanwhile he was writing prolifically. Nicolas lists 96 volumes as the literary output of this writer. Some of the best known include commentaries on dreams, on the joys and pains of the future life, on resurrection and answers to Súfís on the knowledge of the soul. He acquired such fame that the ruler of Persia, Fath-'Alí Sháh, addressed a written message to him from Tíhrán, calling upon him

to explain specific questions that the leading 'Ulamás of his whole realm had been unable to unfold. He readily answered and the Sháh was so pleased that he extended him an invitation to visit his court.

It is astonishing that the imperial command of an absolute monarch like the Sháh was calmly refused. Shaykh Ahmad "ventured to hope" that the Sháh would allow him to fulfill his vow to visit the shrine of the Imám Ridá in Mashhad. "Later on, God willing, it is my hope and purpose to avail myself of the honor which your Imperial Majesty has deigned to confer upon me." The Sháh wrote again, telling him that it was his duty, his, the King's, to go out of his way to come to Yazd to see the illustrious and holy person whose feet were a blessing to the province upon whose soil they had trodden, but because of political reasons of high importance, he could not, at this moment leave the capital. Besides, he said, it was necessary in case of change of residence to bring a force of at least 10,000 men, and as the town of Yazd was too small to support such a large population, the arrival of so many troops would most certainly cause a famine. "You would not wish such a calamity

to occur, I am quite certain, and I think therefore that, although I am of very small importance compared to you, you will consent, nevertheless to come to me." This message from King to subject is further elucidated by Nicolas: "The Sháh felt his good will and respect for the Shaykh grow increasingly from day to day. He felt obliged to obey him, and would have considered it an act of blasphemy to oppose him. At that time a succession of earthquakes occurred in Rayy, and many were destroyed. The Sháh had a dream in which it was revealed that if Shaykh Aḥmad had not been there, the entire city would have been destroyed. He awakened terrified and his faith in the Shaykh grew apace."

As Shaykh Aḥmad prepared to leave Yazd, Siyyid Kázim, the other "twin luminary of Divine Guidance" set out from his native province to visit him. With unerring vision Shaykh Aḥmad recognized this remarkable man. "How long and how eagerly I have waited for you to come and deliver me from the arrogance of this perverse people!" Siyyid Kázim, whose spiritual insight and remarkable intellectual powers were well known, who had committed to memory the whole of the Qur'án at the age of

eleven years, soon attained to the station for which Shaykh Aḥmad knew he was fitted. He told his disciples to henceforth turn to Siyyid Kázim. As usual, such marks of honor kindled envy in the hearts of other prominent disciples, but so compelling was Siyyid Kázim's dignity and knowledge that they were awed and compelled to submit. Shaykh Aḥmad then left for Khurásán.

He felt so drawn to Núr as the time of the birth of Bahá-'u'lláh drew near that he could no longer remain in Khurásán, so accompanied by Siyyid Kázim and a number of other disciples he left for Tihrán. The Sháh commanded all the officials of Tihrán to go out to meet him and extend a welcome on his behalf. All were royally entertained by the Sháh, who visited Shaykh Aḥmad in person and declared him to be "the glory of his nation and an ornament to his people."

The Sháh's eldest son, Prince Muḥammad-'Ali-Mírzá, governor of Kirmánsháh had already begged permission of his Imperial Majesty to entertain Shaykh Aḥmad, and the entire town was sent out to meet him at a long distance from the city.

Shaykh Aḥmad selected a few receptive souls in Kirmánsháh

and devoted special attention to them. People thronged to his house to attend his lectures. Yet few were able to appreciate the significance of them. Siyyid Kázim alone understood his meaning, and Shaykh Aḥmad continued to prepare him to carry on his work.

Prince Muḥammad-ʿAlī Mīrzá remained ardently devoted to Shaykh Aḥmad until his death, but when the Shaykh was freed from his urgent invitation to remain in Kirmánsháh he once again transferred his residence to Karbilá.

There a host of ʿUlamás and Mujtahids came to see him, but many were envious of his high reputation and tried to undermine his position. This proved fruitless, he was so highly regarded.

Before he left Karbilá he instructed Siyyid Kázim to continue to seek those of receptive hearts. Siyyid Kázim pleaded with Shaykh Aḥmad to accompany him as far as Najaf, but the Shaykh, still energized with the fire of God's promises which burned so brightly in his now aged human frame, refused. "You have no time to lose," he warned Siyyid Kázim. "The Hour is drawing nigh, the Hour I have besought God to spare me from witnessing, for

the earthquake of the Last Hour will be tremendous. You should pray to God to be spared the overpowering trials of that Day, for neither of us is capable of withstanding its sweeping force. Others, of greater endurance and power have been destined to bear this stupendous weight." He urged him to valiantly face the trials that would afflict him.

Siyyid Kázim devoted himself to the work with such vigor that it inflamed the animosity of the ignorant. "For forty years," they clamored, "we have suffered the pretentious teachings of Shaykh Aḥmad to be spread. We can no longer tolerate similar pretensions on the part of his successor, who rejects the belief in the resurrection of the body, who repudiates the literal interpretation of the 'Ascent' (of Muḥammad to Heaven) and who regards the signs of the coming Day as allegorical." Finally Siyyid Kázim wrote to Shaykh Aḥmad inquiring how long he was destined to submit to unrelenting fanaticism, and prayed to be enlightened regarding the time when the Promised One would be made manifest. Shaykh Aḥmad replied: "Be assured of the grace of your God. Be not grieved at their doings. The mystery of this Cause must needs be made manifest, and the

secret of this Message must needs be divulged. I can say no more. Ask me not of things which if revealed unto you, might only pain you."

The Báb Himself refers to this letter to Siyyid Kázim: "The words of Shaykh Ahmad are well known. They contain numerous allusions to the subject of the Manifestation. That which you have heard so often yourself from Siyyid Kázim, is not that an explanation? Did he not reiterate every minute: 'You do not wish, then, that I should go away so that God may appear?'" Shaykh Ahmad had said to some disciples on the way to Mecca: "Pray that you may not be present at the beginning of the Manifestation and of the Return, as there will be many civil wars. If any one of you should still be living at that time he shall see strange things between the years sixty and

sixty-seven. And what strange thing can be more strange than the very Being of the Manifestation? You will be there and you will witness another event; that is to say, God in order to bring about the victory of the Manifestation, will raise up a Being who will speak his own thoughts without ever having been instructed by anyone."

The letter to Siyyid Kázim from Shaykh Ahmad was his last one. "Eventually that shining light was summoned to shed its radiance upon the holy cities of Mecca and Medina. Thither he journeyed, there he pursued with unstinted devotion his labors and there he was laid to rest beneath the shadow of the Prophet's sepulchre." This was in the cemetery Baqi in Medina.

Thus closed the first chapter in the history of the Dispensation of Bahá'u'lláh.

THE HIGHEST VIRTUES

The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His Will hath provided, patience nay thankfulness in the midst of tribulation, and complete reliance, in all circumstances upon Him. These rank, according to the estimate of God, among the Highest and most laudable of all acts. All other acts are, and will ever remain, secondary and subordinate unto them. . .

—BAHÁ'U'LLÁH.

Highlights of the Newer Testament

A Compilation from the Writings of Bahá'u'lláh

MARION C. LIPPITT

Part I.

THIS DAY

VERILY I say, this is the Day in which mankind can . . . hear the Voice of the promised One . . . It behoveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

* * *

Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness.

* * *

The time fore-ordained unto the peoples of the earth is now come . . . Happy is the man that pondereth in his heart that which hath been revealed in the Books of God . . . , and let your ears be attentive unto His Word, that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

* * *

Bestir yourselves, O people,

in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import and be accounted among the erring.

* * *

The whole human race hath longed for this Day, that perchance it may fulfil that which well beseemeth its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.

* * *

So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain into dust, nor the cleaving of the earth can shake off its torpor . . . all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!

* * *

Witness how the world is being afflicted with a fresh calamity every day. Its tribulation is continually deepening . . . The dust of sedition hath clouded the hearts of men, and blinded

their eyes. Erelong, they will perceive the consequences of what their hands have wrought . . . Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

* * *

O Son of Being! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant!

* * *

KNOWING GOD

Know thou of a certainty that the Unseen can in no wise incarnate His Essence and reveal it unto men. He is, and hath ever been immensely exalted beyond all that can be either recounted or perceived . . . He Who is everlastingly hidden from the eyes of men can never be known except through His Manifestation . . .

* * *

The door of the knowledge of the Ancient Being hath ever been, and will continue forever to be, closed in the face of men . . . As a token of His mercy, however, and as a proof of His

loving-kindness, He hath manifested unto men the Day Stars of His divine guidance . . . and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self . . . Every one of them is the Way of God that connecteth this world with the realms above . . . They are the Manifestations of God amidst men.

* * *

The Person of the Manifestation hath ever been the representative and mouthpiece of God.

* * *

The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator.

* * *

O son of man! Veiled . . . in the ancient eternity of My essence, I knew My love for thee; therefore I created thee . . . O son of the wondrous Vision! I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me?

(To be continued)

WITH OUR READERS

SOME of the letters that come into the *World Order* office are so interesting that we would like to share them with you. We only wish that we had room to print more of them.

A friend in Argentina congratulates the editors on the new format for the magazine and says, "It is a great improvement in appearance and interest, and also they have been turning out some wonderful articles. Although I get the numbers a little late, they are so welcome and so full of interest I always have to just stop whatever I'm doing and read them from cover to cover." She says they hope to find time to translate some of the material for use in South America.

From Joseph Kuperberg in New York comes an unusual letter written him by a young man in Nigeria, West Africa, Thomas Beresford Macauley, who has fifteen men to study the Bahá'í Faith with him. Mr. Macauley evidently has heard of the Faith through correspondence with Mr. Kuperberg, and is studying with his friends from books sent by the New York Bahá'ís.

Those who enjoyed the recent article on "The Nature of Divinity" by Duart Brown will be interested in the following explanation by the Guardian of the Bahá'í Faith, which was sent to us by Bertha Hyde Kirkpatrick.

To an inquirer about the Bahá'í belief about God, Shoghi Effendi wrote: "What is meant by a per-

sonal God, is a God who is conscious of His creation, Who has a mind, a will, a purpose, and not as many scientists and materialists believe, an unconscious and determined force operating in the universe. Such conception of the Divine Being, as the Supreme and everpresent Reality in the world, is not anthropomorphic, for it transcends all human limitations and forms, and does by no means attempt to define the Essence of Divinity which is obviously beyond human comprehension. To say that God is a personal Reality does not mean that He has physical form, or does in any way resemble a human being. To entertain such a belief would be sheer blasphemy."

We welcome your manuscripts and letters like a long one sent by Mrs. Marion Lippitt, a Bahá'í teacher in Charleston, West Virginia. Mrs. Lippitt sent a compilation, "Highlights of the Newer Testament," part of which we are using instead of "The Mature Man" this month. As well she sent a carefully worked out series of suggestions for articles for *World Order*. We are forced to abbreviate them somewhat for our columns, but hope they may suggest subject matter for some of our authors. She feels we should make more effort to reach the individual where his personal interests lie. Everyone is interested in understanding himself, and the Teachings abound in material for compilations of such subjects as: You are an evolving creature, You are an eter-

nal being, You are created in God's image, Your relationship with God, Your relationship with the Word of God, etc.

Mrs. Lippitt also suggests we offer self-improvement programs at the physical level, with articles on such things as health and sex with our spiritual angle added to scientific findings; at the mental level, with book reviews with the spiritual significance stressed and parallel excerpts from the Writings; at the spiritual level with suggested menu of reading for spiritual development. She would like to see outlines, charts, or articles that would help the reader see himself in God's newly revealed plan.

Each individual has a desire to know God, and our magazine should help its readers to gain nearness to Him, Mrs. Lippitt continues. Beginning with Bible references we might challenge the reader to learn more of God. We might discuss such Biblical subjects as prophecies and Covenants giving additional enlightenment from Bahá'í sources. She also feels that readers would be interested in hearing the experiences of Bahá'ís who have had spiritual hunger satisfied, or in hearing the stories of the lives of great souls who loved God above all else. Perhaps another month we shall be able to give you more of Mrs. Lippitt's suggestions.

* * * *

We ask pardon for two errors: Robert Montgomery Hooker author of "Nicaragua," printed in October, is a Bahá'í; and *A Traveler's Narrative* is not out of print.

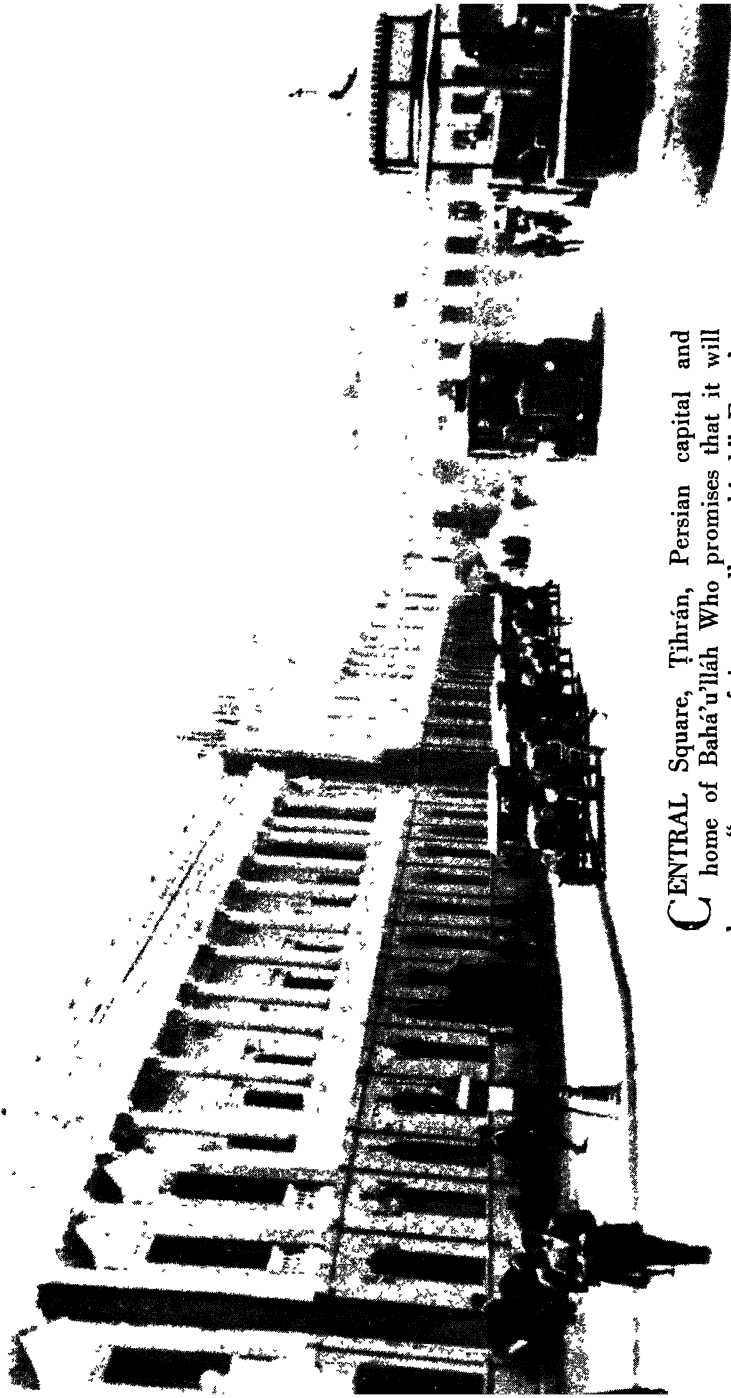
The pictures of the drawings adopted by the National Spiritual Assembly for the interior ornamentation of the Temple will be of great interest to those who have seen the Bahá'í House of Worship in Wilmette. Since 1932, approximately 250,000 people from many nations and from all the continents have been guided through the building, and many have expressed a desire to see the completed Temple.

Gertrude Robinson, whose article, "A Gift to the World", appears in this issue, lives in Circleville, Ohio. Some of her poems have appeared in the magazine. Horace Holley, the Secretary of the National Spiritual Assembly, contributed the other article on the Temple.

Charles Krug's "World Religion" came to us with this little note, "Uncomfortable conscience qualms bother me as I suddenly realize that some 5, 6, or even 7 years have slipped by since I last submitted an item for *World Order*. I'll try to do better." Other former contributors, please take notice. Mr. Krug is the chairman of the Regional Teaching Committee of New England.

Alice Bacon, whose Shaykh Ahmad article continues our Bahá'í heroes series, is the secretary of that same Regional Teaching Committee. Mrs. Bacon taught a very successful course on *The Dawn-Breakers* at Louhelen summer school several years ago.

Flora Hottes is contributing her first editorial this issue. It helps us to understand how the impulse which finds its direct expression in the Bahá'í House of Worship in Wilmette reveals itself also in other parts of the world.



CENTRAL Square, Tīhrán, Persian capital and home of Bahá'u'lláh Who promises that it will become "a source of joy to all mankind." For the experiences of an American Bahá'í in Tīhrán, see pages 267-271.

ADOLESCENT boys cease fighting each other when they reach manhood, as it is not seemly for grownup men to settle an argument with their fists. Likewise nations will, as they outgrow their adolescence, gather around a table and dispose of their differences as mature men. In a mature age, which, according to Bahá'u'lláh, we are now approaching, a new world-ethic is required. Conformity to law as stressed in the Old Testament and the significance of love as stressed in the New Testament find their synthesis in social justice as expressed in the collective conscience of an awakened humanity.

DIVINE LOVE is the highest ideal for the individual. Divine Justice represents the highest attainment for the community. The world . . . has shrunk into one interdependent community. Any decision in such a community cannot be considered just unless it is partial to none. . . . As long as a world conscience is not produced, world justice is impossible, and without world justice, world peace is unobtainable. Bahá'u'lláh's world community is imbued with a world conscience and is creating an instrument for the administration of world justice. In this lies its great significance for the modern world.

Excerpt from
This Earth One Country
By EMERIC SALA

WORLD ORDER

The Bahá'í Magazine

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Bahá'ís Look to the Future

WILLIAM KENNETH CHRISTIAN

MANY people feel that religion has nothing to offer modern life except idealism for the very young and consolation for the aged. Bahá'ís do not share such a limited view. In their experience religion is dynamic, applies to all the major phases of the individual life, and is the unifying force in society. Bahá'ís look to the future with confidence. They know that grave difficulties lie ahead for the people of the world. But their Faith strikes at the roots of modern problems and offers a healing and unifying solution. At the heart of the Bahá'í teachings is a universal moral basis for the building of an enduring and just world order.

We must recognize that, first and foremost, the Bahá'í Faith is a revealed religion. It is not an economic system even though its teachings include some principles of economics. It is not a political system even though it

offers a plan for world organization. The Bahá'í Faith is a revealed religion with its basic tenet being a belief in one God, Who reveals His will and purpose for human development in each age of history through a Manifestation. Bahá'ís recognize Bahá'u'lláh, the Founder of the Bahá'í Faith, as the Manifestation of God for our own time.

THE BASIS OF MORAL AUTHORITY

In the last one hundred years human life has undergone many radical changes. Methods of travel and work, ideas of time and distance have been rapidly altered. Classes, races, and nations can no longer live and work apart from each other. These revolutionary changes upset the old moral values so that now men and women live in great moral confusion. There are several reasons for this. The old moralities were largely sectional; they tended to apply to a certain race, na-

tion, or class. And also, time has shown that the old moralities were suited to a simpler age and not meant for our present complex world.

To condemn all forms of morality and religion would mean that men can now manufacture their own moral law to suit themselves. Bahá'ís reject this idea. The Bahá'í Faith upholds a belief in God, Who speaks His will to men in each age through a chosen Manifestation. The moral law is not manufactured by men and women to suit their own inclinations or to serve as a mask for catch phrases in order to gain power over others. Bahá'ís firmly declare that the moral law originates in the teachings of those few men in history who are the Manifestations of God.

The basis of authority in determining what is right and what is wrong, what is good and what is bad, is, for the Bahá'í the teachings of Bahá'u'lláh. The Bahá'í rejects political tradition as the chief measure of what is good or bad. The Bahá'í rejects economic necessity as the chief measure of good. The Bahá'í rejects class or race or national interests as a fit measure for determining the ultimate good for human beings.

Bahá'ís feel that the moral

law is the basis of personal happiness and the basis of decency and order in the local, national, and world community. They look at the present world around them—with millions oppressed by fear, misery, and hatred—and reject the idea that any group of scientists, economists, or politicians could formulate an adequate moral force to remove these evils. They are convinced that materialism and the rejection of God are the prime causes of these evils. They recognize the teachings of Bahá'u'lláh as the higher, divine law for the development of humanity in this age.

Perhaps we might summarize it thus: while some men proclaim materialism—the kingdom of man—Bahá'ís proclaim the growing World Order of Bahá'u'lláh—the kingdom of God.

THE CHIEF BASIS OF SOCIETY

Some people regard the economic organization of society as the most important factor in the solution of human affairs. They think of man as an economic unit, as if he were valuable only in terms of what he could produce. Such people are apt to regard history as a continuous struggle between economic classes.

Bahá'u'lláh taught that the

chief basis of society is religion, that the moral, divine laws provide the real framework for civilization. As 'Abdu'l-Bahá taught: "The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit." The Bahá'í teachings stress the idea that man is a responsible moral being, and the chief purpose of his life is the attainment of spiritual greatness. Because of the approaching maturity of the human race, Bahá'u'lláh has brought us a system of divine economy: laws, principles, and institutions for unifying the people of the world in one religion and one order.

THE INTERPRETATION OF HISTORY

Bahá'ís reject the national, racial, or class struggle theory of history as too limited a view since it ignores the influence of religion and other forms of idealism. Bahá'ís regard history as the evolution of man and society toward higher forms of moral conduct and a wider organization of social life. When men and society repudiate moral values, then class divisions appear as part of the disintegration of an old order. The solution cannot be found in the triumph of one group at the expense of others,

but the solution grows as men accept a renewed statement of the divine law. Bahá'ís feel that the ethical justification for the changes of individual standards and social forms in history, has been the successive revelations of religion.

THE MEANS OF SOCIAL CHANGE

Bahá'ís completely reject the use of force to bring about a change in human affairs. They reject the principle of violence because it has its roots in lawlessness, it denies human rights due to all men, and it is contrary to the moral law.

Bahá'ís believe in the use of persuasion and the demonstration of Bahá'ís, in their personal conduct and their social relations within the Bahá'í community, of a way of life morally and socially superior to general practice in the modern world. Bahá'ís cannot use secrecy to hide their methods or their ultimate objectives. Anyone can find out what Bahá'ís teach and what they are doing. The Bahá'í teachings condemn deception. There is no secret about the objective of Bahá'ís to unite all the people of the world in one faith and one order.

In the Bahá'í view, any man or group of men who attempt to divide human beings along ra-

cial, nationalistic, religious, or class lines, are committing the greatest possible evil against the welfare of the human race.

Bahá'ís believe in uniting all men and women, regardless of class, creed, or color, *on a spiritual basis*. Bahá'ís cannot accept any philosophy which tries to divide society on arbitrary class lines. Bahá'ís teach brotherly love, regardless of who the brother may be. The Bahá'í Faith changes all classes by establishing a spiritual unity; this is much more effective—it is the divine way.

The Bahá'í position on the means of social change is probably best summarized in this way: Bahá'ís believe in peaceful means, not force; openness, not plots; evolution, not revolution.

ATTITUDE TOWARD GOVERNMENT

Bahá'ís are obliged to obey their government. Bahá'ís do not fear the idea of government; they know that a government is as good or as bad as the people who are in responsible charge. Bahá'ís believe in the necessity of government if justice is to be established throughout the world.

The teachings of Bahá'u'lláh show men how a just society—for all kinds of people—may be evolved. The growing Bahá'í

world community is a laboratory where the principles of Bahá'u'lláh are being applied in human relations, where the future institutions of justice are taking shape, where Bahá'ís are learning how to act justly and to develop methods for the just conduct of their own affairs.

Since Bahá'ís reject the idea that all men are controlled by self-interest, they know from increasing experience that a governing body of men and women can be elected to act as responsible trustees for the whole community. Bahá'ís believe, and strive to practice in their own affairs, the principle that positions in government should go to those men and women who have demonstrated that they can rise above self-interest and serve as “trustees of the Merciful One among men.” They believe that government—whose members are freely selected and secretly elected by the people—is the natural social agency for attaining “the best beloved of all things” in the sight of God—justice.

ECONOMIC PRINCIPLES

The Bahá'í teachings contain some economic principles, but not a system of economics. “The fundamentals of the whole economic condition are divine in nature and are associated with

the world of the heart and spirit." An economic system must be flexible, evolving and changing according to the needs of the time.

The Bahá'í Faith creates the vision of a united world composed of various classes and races, each man and woman of which possesses equal human rights. Bahá'ís likewise believe that unless social planners recognize the superior law of God they will not be able to plan justly.

The Bahá'í teachings advocate the organization of society so that extremes of wealth and poverty may be eliminated. To attain this, the men in positions of public responsibility need a high sense of spiritual trusteeship. In this sense, Bahá'ís believe in the principle of equitable distribution of income.

The Bahá'í Faith advocates (1) that the state should be the mediator between capital and labor, (2) that both capital and labor are essential to the welfare of all the people, (3) that both should have their rights and responsibilities clearly defined in law, (4) that various classes, economic as well as social, are inevitable in human society and must realize their mutual interdependence, (5) that labor deserves the security of a share in the profits of business.

Any economic system, no matter how appealing in theory, will be immoral and unjust unless the men and women responsible for it have a high sense of dedication to the well-being of humanity. It is to protect men and women from injustice—economic and political—that Bahá'u'lláh has emphatically declared: "The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men."

THE RIGHTS OF ALL PEOPLE

Bahá'ís believe that any rights which are valid, should apply to all people regardless of class, sex, or color. The rights of men and women have their origin in the moral law as revealed by the divine Prophet of the age.

These rights should be written into law, but they are best safeguarded and applied in plans and policy by men and women dedicated to the service of God. Such men and women recognize as their first obligation the shaping of policy closer and closer to the divine standard.

The laws of God, the Creator, give men their true liberty. Moses enunciated the Ten Commandments. These gave basic

rights—the right to property, the right to live without fear of lawful murder. Jesus stressed the dignity of man, and from this have come such rights as are implied in the phrase “life, liberty, and the pursuit of happiness.”

Bahá'u'lláh has brought men the right to live in a united world society, the right to be recognized as a spiritual being and not a mere physical and economic mechanism, the right to an education and equal opportunities, the right to worship God through creative work, the right to such self-knowledge as will eliminate useless fears and frustrations, the right to the means of physical health and human necessities, the right to family life and normal human relationships, the right to develop spiritual capacities without the corrosion of ruthless competition or arbitrary authority.

‘Abdu’l-Bahá declared: “There shall be an equality of rights and prerogatives for all mankind.” The Bahá’í insistence upon the divine law and its application everywhere in the world

grows from two facts. First, Bahá’ís recognize Bahá'u'lláh as the Manifestation of God chosen to renew religion in our time. And second, the teachings of Bahá'u'lláh stem from the fundamental principle of the Oneness of Mankind. This principle “represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

“The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.”

IT IS ENOUGH

For thousands of years the human race has been at war. It is enough. Now let mankind for a time at least, consort in amity and peace. Enmity and hatred have ruled. Let the world for a period, exercise love.

—‘ABDU’L-BAHÁ

The Idea of Social Justice

Some of its meanings to a Bahá'í

R. W. GAINES

THINK not that We have revealed to you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight."

These words of Bahá'u'lláh are of particular significance in regard to the principles of social justice promulgated in the Bahá'í Faith. Social systems, of the past and present, have for the most part been based upon man-made differences between groups of people or classes of society. Thus communism and the various nationalistic "isms" seek to exalt one group or class of mankind to the exclusion of others; they set up a code of laws to accomplish their particular aims. Their goals may be political, economic, cultural, educational, etc.; in many cases, if not in all, a great many of their aims are praiseworthy and their accomplishments meritorious. Certainly the aims and accomplishments of what we broadly call "socialism", or in recent years "liberalism", are to a large extent praiseworthy. The social re-

forms in our own country over the past few decades have undoubtedly accomplished a great deal towards enabling men to live together peacefully and happily. This in spite of the very real unrest, for example between "capital" and "labor", which now besets us. However, in general, the current systems of social justice fall short of possessing the necessary energy and driving power to weld men into a single harmonious unit. There is no one "ism" which is so broadly based as to be capable of accomplishing the unity of mankind; neither democracy nor communism, neither nationalism nor federalism has this necessary potential energy. So in the midst of all these conflicting ideologies men "whirl like dervishes among the isms"—there seems to be no unmoving and stable ground, no "still point of the turning world." Man turns from one philosophy to another in an effort to satisfy the soul's innate craving for peace and a sense of direction in his activities.

From what source then, may we expect to find this necessary energy, this "choice wine"? The Bahá'ís, as well as many other

groups of people who have never heard of the term "Bahá'í", believe that this fundamental source of energy stems from religion. The great civilizations which have arisen in various parts of the world following the advent of a great religious teacher or Prophet are, to some extent at least, an indication of the potency of religion in this respect. However, as each religion has grown older in time, the efficacy of its transforming influence has waned, until in many cases it has left only a shell of dogma, superstition, and bigotry in its wake. This does not reflect upon the original validity and genuineness of the spiritual force of that religion but only demonstrates that the energy released by a particular religious revelation is dissipated after a certain period of time, as judged by its manifestations in the temporal and material world, the world of our own experience. When this quantum of energy has been absorbed and there remains only the vestige of its original transforming power, a new package of this same kind of energy will almost certainly be released somewhere in the world. There is a continuity and progressiveness associated with this process, which is peculiar to it

alone, as A. N. Whitehead and others have pointed out.

The most recent release of this religious energy is found in the Bahá'í religion, which originated in Persia some hundred odd years ago—only yesterday by history's standards. What then, is the basis of this religion's potency in effecting social justice, and what are its general teachings in this regard—and what are its accomplishments in the one hundred years of its infant existence?

"O my God, I testify that Thou hast created me to know Thee and to worship Thee. I bear witness at this instant to my powerlessness and to Thy might, to my poverty and to Thy wealth. There is no other God but Thee, the Help in peril, the Self-sufficient."

"Having achieved human birth, a rare and blessed incarnation, the wise man, leaving all vanity to those who are vain, should strive to know God, and Him only, before life passes into death."

The first is an obligatory Bahá'í prayer; the second is a passage from the Indian Srimad Bhagavatam. Both place an unmistakable emphasis on man's primary function: to "know" God. This idea may be fortified from innumerable other sources,

from Christ to William Law to Al-Ghazzali. This fundamental necessity of man to know God (and to love his neighbor, which is correlative) is the root of man's ability to react to religious influence—to bring about a system of social justice, among other things. The persistent recurrence of this idea in the perennial philosophy of the world's religions indicates its fundamental importance. That the awareness of this concept, not to mention any comprehension of it based on direct experience, has largely disappeared from the present day world is obvious to all of us. That a reawakening of humanity to the necessity of "knowing God" is imperative to the world's well-being is given great emphasis by the Bahá'í Faith, and even by contemporary thinkers and philosophers.

"Knowledge (or love) of God" is not a very illuminating phrase to most of us. It is a very subtle concept, but also a very real fact. Some of the thoughts of the Prophets, saints, and philosophers of the world dealing with this idea are both enlightening and interesting—they are informative probably only to the extent the individual can attain to a direct and intuitive awareness of the comprehensions dealt with therein.

"God being as He is, inaccessible, do not rest in the consideration of objects perceptible to the senses and comprehended by the understanding. This is to be content with what is less than God; so doing you will destroy the energy of the soul, which is necessary for walking with Him."

—ST. JOHN OF THE CROSS

"The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is on earth."

—BAHÁ'U'LLÁH

The fundamental requirement of man is knowledge and love of God. As man attains to this state all other things are added to him. This is the first requirement, this is the unchanging and immutable prerequisite for progress and for man's advance in all the manifold fields of his endeavor. Religion is the primary and unreflected source of energy through which man may attain to this station. 'Abdu'l-Bahá has said: "Each divine revelation is divided into two parts. The first part is essential and belongs to the eternal world. It is the exposition of significance and realities. It is the expression of the

love of God, the knowledge of God. This is one in all the religions, unchangeable and immutable. The second part is not eternal: it deals with practical life, transactions and business, and changes according to the evolution of man and the requirements of the time of each Prophet.

"These laws are the reflex on this plane of the divine law and symbolize a medium for turning the thoughts of humanity toward justice. The mundane laws change as the horizon of man extends, till it encompasses the universe."

It is this first, this essential part of religion, which relates to man's knowledge of himself and of God, that provides the means of changing and directing man's nature so that such secondary things as a system of social justice can be brought into existence. Two Hindu quotations bring out this idea nicely:

"Karma (action or deeds) never dispels ignorance, being under the same category with it. Knowledge alone dispels ignorance, just as light alone dispels darkness."

"Work is for the purification of the mind, not for the perception of Reality. The realization of Truth is brought about by discrimination and not in the

least by ten millions of acts."

Having attained unto knowledge, or at least having determined the source of knowledge and the path thereof, man may safely embark upon the field of action—indeed, any increase in knowledge or perception is only obtainable through a life of action, but this action must be disinterested.

What then are some of the specific Bahá'í principles on social justice which will reduce temptations to self interest and lust for power and will promote the knowledge of God? They may not seem for the most part "new" or "different" as judged in the light of very current history; but it must be remembered that they were first promulgated a century ago in a relatively backward and unenlightened country. However, their "newness" or lack of it has no bearing on their essential validity.

Bahá'u'lláh taught the absolute need for the accomplishment of world peace and the creation of an international government with a central police force. These are perhaps the choicest fruits to be harvested from the tree of his Revelation. That wars are "God-eclipsing" in their effect on man is an evident fact. It is borne home to those of us who have had no direct experience

of it by, among other things, the realistic novels that have followed both World Wars. The life of men exposed to war has been clearly depicted in all its materialism, its preoccupation with sensual pleasures, annoyance and scorn of, or perhaps mere indifference to essential religious ideas and ways of life, in the novels of Hemingway, Remarque, Wakeman and others.

Bahá'u'lláh taught that the extremes of economic wealth and poverty should be abolished. The idea of a graduated income tax was put forth long before it came into actual being in this country. The removal of these extremes of wealth and poverty should certainly tend to reduce the rich man's preoccupation with his own wealth (at least after he becomes convinced that it is not worth while to try to circumvent these laws) and hence his blindness to knowledge of God. Likewise the poor man's improved status will allow him sufficient time over that consumed in the pure mechanics of living to meditate and ponder the meaning of life and to act upon the knowledge so gained.

Bahá'u'lláh also promulgated the principles of racial equality, universal compulsory education, equality of man and woman, reconciliation of religion and sci-

ence, and a universal auxiliary language. Many of these principles are already being put into effect, even if in rather limited application. All of them are common to liberal systems of thought in the world today.

The Bahá'í Faith, unlike the various social ideologies current in the world, does not aim at eventual political or worldly power. It is, like Christianity, fundamentally concerned with a way of life, and is interested in awakening man to the tremendous spiritual forces which can shape that way of life. Its general principles of social justice are for the purpose of outlining the laws necessary to achieve the best possible environment for man in his effort to know God. Bahá'ís are therefore naturally interested in seeing that laws of this general nature are made, but not to the extent of compromising their position by direct affiliation and membership in any of the political parties whose aims correspond to general Bahá'í principles. Rather, the primary Bahá'í endeavor in the field of organized action (as contrasted to the very powerful indirect action of "living the life" which all Bahá'ís strive to carry out in their daily living) consists of: 1) teaching this Faith throughout the world; 2) organizing and

perfecting an administrative system which can effectively coordinate this teaching activity on a world-wide scale, establish the structural basis for Bahá'í communities in all parts of the world, and proclaim these teachings as the necessary basis for a world civilization.

In the one hundred years since the Bahá'í Faith has been in existence a considerable accomplishment of these aims has been achieved, although the achievement to date is but a minuscule part of the eventual scope of this work. There are Bahá'ís in eighty-eight countries throughout the world; there are local administrative units in forty-eight of these countries. Eight of these countries have national administrative organizations which coordinate the activities of the local units. Bahá'í literature has been translated into over forty languages. Several summer schools in both North and South America have been established.

This briefly summarizes the work which Bahá'ís have accomplished on the concrete plane. In many ways it is a very modest achievement, but it has been ac-

complished without the forced-draft technique of a regimented organization, by people who are working for long-range goals with no thought of immediate or eventual personal power over the affairs of men. It adumbrates an era of social justice in which "the earth will be transformed and humanity arrayed in peace and beauty. Disputes, quarrels and murders will be replaced by harmony, truth and concord; among the nations, peoples, races and countries, love and amity will appear. Cooperation and union will be established, and finally war will be entirely suppressed . . . Universal peace will raise its tent in the center of the earth and the blessed tree of life will spread to such an extent that it will overshadow the East and the West. Strong and weak, rich and poor, antagonistic sects and hostile nations, which are like the wolf and the lamb, the leopard and the kid, the lion and the calf, will act toward each other with the most complete love, friendship, justice and fairness. The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God."

Beloved Irán: Land of Light

ROBERT L. GULICK, JR.

THE departure from Baghdád had been hurried and hectic because the plane for Irán arrived at an unscheduled time. I had rushed to the airport with the goal of persuading the American pilot to postpone taking off until an 'Iráqí friend could round up my baggage. The confusion was followed by happy serenity with the discovery that the steward on the plane was a Bahá'í. Repeatedly, I asked the question, "Have we reached Irán yet?" It was as though I were approaching my native land after a long absence. From the instant that we crossed the border, Irán was for me a "land of the heart's desire." Soon came the time to fasten our seat belts for the landing in Persia's glorious capital. Below was Tíhrán, "the holy and shining city—the city wherein the fragrance of the Well-Beloveth hath been shed."

My arrival was wholly unexpected but it happened that another Bahá'í came to the airport that day and he escorted me to the magnificent Ḥaẓíratu'l-Quds, the Bahá'í headquarters, a building of which the Persians have every right to be proud. The design for the dome was drawn

by a young artist whom I had met at the Feast of Ridván in Paris. The National Spiritual Assembly of the Bahá'ís of Irán was in session when I reached the Bahá'í headquarters and the members very generously put aside other business to welcome me. The Assembly graciously invited me to be its guest at one of the better hotels in Tíhrán, but I chose to reside in the home of one of the esteemed Bahá'ís, Núrí'd-Din Faṭḥ-A'zam, whose son Shidán, is studying agriculture in the United States. The same qualities which have endeared Shidán to the American friends are abundantly manifested by the other members of his family. As we were leaving the Ḥaẓíratu'l-Quds, a young Bahá'í drew near and greeted me with great affection. I afterward learned that, six months before my arrival, he had dreamed of the appearance of a tall American in that very spot accompanied by the same friends who were with me and he even visualized the red automobile in which I was taken although that car had not been purchased until a month before I reached Tíhrán.

One of the world's best known statesmen had reminded me that

the people of Írán had been blessed by the teachings of more than one Divine Messenger and I often reflected on his words and on the special bounty which God has bestowed on beloved Írán. It was here that the Zoroastrian Faith was born, later to be supplanted by Islám. Although represented in the Majlis or Parliament, the Zoroastrians are today a minor group. The precepts of Zoroaster continue to exert an ennobling influence on the lives of those who have not abandoned Him for the ways of materialism. One of the early teachers of Socrates was a Zoroastrian. At the present time, the Parsees are more numerous in India than in Írán, just as the Buddhists are more in evidence in Japan than in the land of Buddha. Even more striking is the fact that Christianity has never succeeded in winning the allegiance of the neighbors of Jesus.

A guide at the enormous Carlsbad Caverns in New Mexico once explained to me that ninety per cent of the action of the water in creating new formations had been completed. Similarly, there are cities which give the impression that their greatness has passed, that little remains to happen. Tíhrán is not such a place, for there are everywhere

signs of wonders to come. Regardless of outward appearances, the people are in reality mines which contain gems of superb luster and brilliance. The Iranians are abundantly endowed with native intelligence and they have a special facility for "winning friends and influencing people." They are more understandable to Americans than the nationals of many other countries of Europe and Asia. Perhaps we are more closely related than our geographical positions would indicate; it is claimed that the Persians were originally of the same stock as the Europeans and that they migrated to their present section of the globe about five thousand years ago.

The hospitality of the Persian Bahá'ís is really overwhelming. As a pilgrim in Shíráz, I reposed between silk sheets in a capacious chamber noteworthy for its lovely tapestries. Just before I left, the host apologized—and with a straight face—for the trouble and discomfort to which I had allegedly been subjected! In another city, the chairman of the Assembly noticed that I was looking through my possessions for some clean socks and an undershirt; he promptly contributed the articles from his own

wardrobe. After that, I took pains to conceal my wants.

The spirit of sacrifice shown by the friends in Írán verges on the miraculous. An illiterate man of considerable wealth recently gave all of his property for the benefit of the Cause. Afterward, he humbly requested a distinguished Bahá'í worker sometime to explain to him the contents of the *Most Holy Book* of Bahá'u'lláh. At the time of my visit, the Persian Bahá'ís were sending a thousand packages a month for the relief of the needy in Europe. They had already dispatched around fourteen tons of food-stuffs. In one of the Iranian villages, a nine-year-old boy stayed awake one night trying to think of something that he could contribute to relieve distress in another country. He had no money or food to give. When morning came, the idea occurred to him to donate the cloth that had been purchased for his new suit. The Persian boy continued to wear his old clothes and the cloth went to a twelve-year-old German boy who wrote a letter expressing his undying gratitude. This kind act was made possible by the Faith of Bahá'u'lláh.

The devotion of the Persians toward the Faith is something marvelous to witness. When I was in Írán, there were meetings

to discuss the Forty-five Month Plan under which believers are to be dispatched not only to hostile villages and enervating regions but also to nations whose inhabitants hate all Persians, not just Bahá'ís. The first letter that I received from Írán after leaving that country carried the good news that the fifty families required by the Plan had already volunteered! We can learn *tavajjuh* from the Persians. This may be defined as a steadfast, unwavering love for God in our hearts, an adoration whose existence is proven by daily service to the human race. During my sojourn in Tíhrán, a curfew ordinance prevented the residents from being on the streets after midnight. This was not an altogether a bad idea as it made it necessary for people to eat dinner not much later than eleven o'clock and it prevented guests from tarrying too long. But how did the friends overcome the curfew problem in order to commemorate the Ascension of Bahá'u'lláh at the appointed time of three in the morning? Undeterred, they assembled at eleven and prayed all night! I shall never forget the exquisite chanting of that night.

One meets all kinds of fine people in the Cause of God. Among them are Miss Adelaide

Sharp and her mother, Americans who have spent the last eighteen years in Tīhrán. Among the persons to whom Miss Sharp has taught English is a shepherd boy from northeastern Írán. 'Alí has been using his knowledge of English to familiarize himself with *God Passes By* and other writings of the Guardian. Later, he will teach his neighbors. I also recall the blind man at Ábádih whose rendition of a difficult prayer in Arabic was extraordinarily beautiful.

There are so many points of interest in and around Tīhrán that one must pick and choose. There is the Gulastán Palace with its attractive museum featuring the Peacock Throne. A national museum contains treasures from Persepolis. In the older section of the city, there are everywhere places made sacred by the presence of Bahá'u'lláh, spots sanctified by the blood of martyrs. The Síyáh-Chál is no more and a modern bank building is arising on that property. I went to the room in which the body of the Báb had been kept. A magnificent boulevard leads in the direction of the Elburz Mountains to Shimrán where the Blessed Beauty used to go in the summertime. Somewhat east of there is the Niyávarán Palace to which the illustrious Badi' car-

ried an epistle from Bahá'u'lláh. I also tramped over a part of the extensive land that has been acquired as the site for a Mashriqu'l-Adhikár.

Karaj, situated about 25 miles from Tīhrán, has an agricultural college that is conducting research of great importance to the Persian people. It is my hope that under the Fulbright Bill and various other measures, America will find it possible to extend important technical assistance for the economic development of Írán. As a member of the Persian Majlis once remarked to me, the Bahá'ís are the best friends of Írán in America. It is my hope that this friendship may be increasingly demonstrated in concrete terms. We are assured of the glorious future of Írán, the "mother of the world and fountain of light unto all its peoples."

Írán impressed me as a land of light, both spiritual and physical. The light of the Faith is at present obscured by the clouds of greed and prejudice and disbelief. I recall majestic Dimávand, a peak of some 18,600 feet which during my first week in Tīhrán was hidden by mists and lesser mountains. One morning, suddenly and without fanfare, it became visible in all its splendor. Perhaps the day is not so

tragically distant when the Faith of God will shed its radiance over the entire planet and the slumbering populace will awaken and enter the army of life in

troops. "Let nothing grieve thee, O Land of T̄á (T̄ihrán)," wrote Bahá'u'lláh, "for God hath chosen thee to be the source of the joy of all mankind."

Dawn in the East

GERTRUDE W. ROBINSON

The dawn is in the east, my friend. The night
Has been so dark the stars could not be seen,
And you have long since ceased to look for light
On far horizons where faith dwells serene.
Yet quietly day breaks. Faint lines of rose
Illumine clouds, low-hanging, dense and black.
Above a storm-drenched earth the wind still blows;
Yet to the heart expectancy comes back.
I know that pain and hatred stalk the world;
Men cry out "Peace!" and still there is no peace.
Fear rules the heart. Great wings are still unfurled
To shield from war that can not bring surcease
From pain. Yet nights of turbulence must end.
Law reigns. The dawn is in the east, my friend.

Fanaticism

Editorial

THE tragedy of violent religious fanaticism is sweeping the world again. Accounts of the conflict in India estimate that nearly two hundred thousand lives have been lost in recent weeks through the mutual intolerance of the Moslems and the Hindus. One group seems no more free of hatred and violence than the other.

While there are social differences and cultural differences that separate these peoples, by far the greatest cause of dissension is religious. What a grave misfortune it is that two great religious systems which have been the cause of development and civilization in the world should now be the cause of disunity and chaos. The Hindu faith, so ancient that no one can trace its origin, has throughout the centuries served to bind a people together, expressing the most sublime thoughts and most elevated idealism of an intensely religious race. It has been the mother of art and learning and social order through ages when, without it, there would have been neither law nor social structure. The Moslem faith, likewise, has served to unite numerous tribes

in Asia and Africa into a common brotherhood. It has been the parent of modern Western science, of learning, and of culture, its influence spreading even into Europe and America through its impetus to the Renaissance.

Why do the adherents of these two great religious systems now war with one another? We who have the Judaeo-Christian background do not know which verses of Scripture receive most emphasis in the organized religions of India. But we have translations of those Scriptures and can read these words from the Hindu Scriptures:

"That man, who, guided by affection,

Regards all creatures impartially

Considering them worthy of being cherished with loving aid,

Who offers them consolation, gives them food,

Who rejoices in their happiness, grieves in their sorrows,

Has never to suffer misery in the next world."

Does this passage indicate that the Hindu Scriptures condone hatred and bloodshed? Nor do the Moslems receive permission

to slay in these verses from the Koran: "Mankind was but one people" . . . or "Hold ye fast to the cord of God, all of you; and break not loose from it. Remember God's goodness toward you. He united your hearts; and by His favor ye became brethren."

The truth lies in the fact that religious fanaticism, in whatever age it is demonstrated, is twisted religion. Fanaticism forgets that the essentials of religion are love for God and love for fellow men. Fanaticism finds it difficult to love, and fastens upon the observance of ritual and belief in exclusive salvation as an easier expression of religious fervor. The world has seen it before. And the fanatic always feels that he is righteous and God-obeying in his fanaticism. How Christ must have wept at the blood that was shed in His name!

Outsiders, those who live in other cultures or in other centuries, can see the folly of religious fanaticism; but it is difficult for those who are living in the midst of tumultuous passions to see any similarity of belief, any possibility of compromise. Western scholars can see that in all re-

ligion there is a core of harmony, but detachment is necessary for such recognition. Can we judge harshly a people who are being no more bloodthirsty than Westerners were being but a short time ago?

But Bahá'ís in India are numbered among both the Moslems and the Hindus and meet together in harmony and love. They have discovered that religion, if it is to be true religion, must unite the hearts. They have come to understand that the differences in the religions of the world are in the ordinances of secondary importance that were revealed to the separate peoples in conformance with their social needs at the time in which the religion was born. They have learned that religion is not static and unchanging, but is growing and developing to meet the needs of a maturing mankind. They have learned that God has once again sent a religion upon the earth, this time one that is world-embracing, that will unite the Jew, the Christian, the Moslem, the Hindu, the Buddhist, in one universal faith.

—E. S. H.

The Fragrance of Letters

RÚHÍYYIH KHÁNUM

FROM all over the world letters stream into the Guardian's mail bag. Many of them set forth the problems in the life of some individual who no longer feels able to cope alone with his difficulties, sorrows or perplexities, and turns with a full heart to the Head of his Faith for help in his hour of need. But many others tell tales of victory, of unquenchable devotion to the Cause of God, of gladness and of gratitude. Some of the passages in this latter kind of letters are worthy indeed of being shared with others who toil in the Vineyard of God all over the world, and of serving to inspire their efforts and cheer their hearts. A few are gleaned from the swelling number of local News Letters and circulars which reach Haifa. All are naturally published with the knowledge of the Guardian.

From the islands of the Caribbean Sea; from the uplands of Central America; from Alaska, England, Australia, the letters pour in from every point of the compass and have during all the

war years—a rain of white sheets that bear witness to the greatness of faith and the vitalizing effect a new World Religion is having on the mind and hearts of its followers. Some from scholars, some from humble souls scarce able to express the emotions that well up within them, their very handicap seeming to render infinitely more precious that which they do write—all filled with the same determination, the same love, and the same conviction.

A pioneer, writing from a South American Republic where she had undergone grave hardships from the tropical climate and primitive conditions, and who was now so dangerously ill that it was questionable if she would reach the United States in time for a serious operation, wrote: "If by chance my body should be left in this land, my blood will still cry out the glad tidings of Bahá'u'lláh. May His will be done in all the lives!" The echo is the same that has rung down the centuries in the wake of every world religion. Deeds of religious heroism are not dead. They surged in Persia like a sea less than a hundred

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years ago; they surge on now in the West and the South, wherever the name of Bahá is raised.

The Bahá'ís are not a quiescent group of people, they think about their Faith and keep abreast of it. It is no mere lip service which they render their religion, as is clearly shown by the observations of this believer:

"After the Master's passing I seemed to feel a tendency among the Bahá'ís to emphasize the personal and the miraculous. The group seemed to be becoming ingrown and to take on the qualities of a minor cult. I found, when I returned from my wandering, that the boundaries had been widened astonishingly, and I was ashamed at my lack of faith. Great winds had swept through the Cause, freshening it. It had become an affair of world importance, rather than a mere aid to personal happiness. I, who have always hated organization, have become enthusiastic about the Bahá'í Administration. To me it is the perfect instrument for the expression of the laws of Bahá'u'lláh . . . Moreover, it is the only way the people can be schooled for the Kingdom of God on earth. My experience as a member of the U—— Spiritual Assembly has made me increasingly aware of the

power of the Administration to cause individual and communal growth."

News from ——, a most difficult country for outsiders to live in as those not born to the extreme altitude often develop mountain sickness and find a prolonged stay at that height impossible. But the Bahá'í woman pioneering there voices no complaint; on the contrary: "It has been a joy and a tremendous privilege to be here, and as time goes by I only feel a deeper love and a more urgent desire to be able, with the small but devoted group of Bahá'ís E—— ushered into the Faith, to serve this country and to make to shine within it the Light of the teachings of Bahá'u'lláh, which it needs so very much . . . Oh, beloved Guardian, what a place for a Bahá'í group; what a place for the great life-giving principles of love and justice which the Cause not only embodies, but makes dynamic in every life which sincerely seeks this universal truth and consecrates its energies to it . . .

"One becomes weary here with little or no exertion, and when night comes with possible leisure one is often too exhausted to do more than eat the late dinner and go to rest and sleep. Living constantly at an altitude of twelve thousand feet is like liv-

ing on a mountain top. But how I love it—how I wish I could describe its blue, blue skies, its pure air, brilliant sunshine, and the majesty of the Cordillera of the Andes . . . With my whole heart and soul I am prepared to remain and share here the priceless gift of Bahá'u'lláh, which came to me seven years ago, and which is my life and the life of the world."

Such are some of the physical hardships being met by Bahá'ís with not only a spirit of courage but of joy. In other places they come up against the high, prickly walls of intense racial prejudice. But these hindrances, too, are being overcome as excerpts from letters written from the Southern United States prove: "The South is still difficult territory, although I can see the traditional tendencies and prejudice becoming less strong. We had this fact demonstrated at the public lecture in Jackson (Mississippi). I invited an interested colored girl . . . to attend the lecture, which was held in the ballroom of the hotel. Never before had a colored person been admitted as a guest on this floor. She sat on the front row and in order to make her feel she was wanted, I introduced her to the two people who sat next to her. Their attitude was most friendly. Later,

when the meeting was opened for questions, I called upon Miss P——(the colored girl) to say a word. This talk she gave was so sincere, and showed such a spiritual understanding, that everyone present was deeply touched . . . We all felt that she was the outstanding feature of the evening. These are the miracles which Bahá'u'lláh is performing in order to demonstrate His plan for the oneness of mankind."

Through such acts, however, we are being known, as witness the following incident reported in a radio speech by a Bahá'í teacher: "In a Negro school in North Carolina I found a young colored dean who felt fearful of the frank and happy association he saw in Bahá'í community life. 'What are you going to do about the Ku Klux Klan? Had you better not compromise here a little in the South? Are you not afraid?'

"A mutual friend answered for us, a distinguished colored woman who had been in the audience: 'The speaker has no choice,' she said, 'the Bahá'í Faith represents sixty countries, not one. It does not compromise on the Jewish question in Germany, nor despise the untouchables in India, nor in Britain bow the knee to class, nor take on

the religious strife of the Holy Land. Our Klan is a small thing. A world Faith that is true to its claims does not belong to the speaker, nor to her race, nor to even her country: it belongs to the world.'

"The young man nodded. 'I see,' he said, 'It may be worth dying for.'"

From letters one gleams bright and lovely facets of the many-sided whole that goes to make up Bahá'í activity and thought. Here is an excerpt from a Regional Teaching Committee's bulletin (of which there are dozens now to meet the needs of the many believers and the work they undertake): "Senor Pecora Blue Mountain, our Bahá'í brother, a native Peruvian of Inca Indian origin, is making a goodwill tour for South America. He visits the Bahá'ís in the cities through which he passes, shar-

ing that very valued quality of fellowship and love Bahá'ís know so well. We deeply appreciate the privilege of this contact. While in Birmingham (Alabama) it was arranged for him to give a piano concert of South American music over station WSGN . . . the first half of the programme consisted of the modern adaptation of ancient native music, while the latter half was given over to the hymns of the Incas, and his closing number was his own very beautiful 'Melodies in My Heart.'" Another News Letter reports his visit with some of the Bahá'ís and their friends in another part of the country and comments: "It was interesting to note a group of three white, three colored, and an Indian enjoying a wonderful spiritual feast while the outside world ached with pains of discord."

(To be continued)

PERFECTION AND COMPLETE MERCY

Humanity is not perfect. There are imperfections in every human being and you will always become unhappy if you look toward the people themselves. But if you look toward God you will love them and be kind to them, for the world of God is the world of perfection and complete mercy.

—'ABDŪ'L-BAHÁ

Security that Endures

Glimpses of the Kitáb-i-Íqán

MAYE HARVEY GIFT

WHAT is the most insistent demand of people everywhere today? For security. We see this overwhelming desire in many guises. It may be focused upon assurance of food and shelter and provision against the exigencies of illness and old age. It may be an unreasoned clinging to the belief that war will be no more. It may be concerned with man's faith in human capacities; it may involve questioning the moral order of the universe. Consciously or unconsciously our hearts are reaching out for some evident solicitude for the destiny of the individual soul, for restored confidence in some source of unfailing protection against the fearsome unknown.

Where shall you and I look for such assurance? Where is certainty to be found? It has not resulted from our educational system. It has not been discovered by science, titanic though its achievements be. It has been sought for in vain by economists. It continues to elude the political leaders and rulers of the world, time-honored anchors of public safety. It has been born of none of the conflicting ideologies of the moment. What evidence that even the world's historic religious foundations of the civilizations past, are enduing us with a positive faith, a sense of direction and of security? What agencies, what individuals are coming forward with an adequate answer to our imperative need and our persistent questioning? Many and confusing are the purported so-

lutions, but that revealed by Bahá'u'lláh is unequalled and satisfying.

We have been, until now, too complacent in careless and luxurious living, too engrossed in our self-centered pursuits, to recognize that it is God Who has the plan for our welfare and progress, and that somehow we have missed its import. Now that our puny and shortsighted efforts are reaping their barren results there is none other to whom we can turn. And, as is His wont, the bountiful Creator responds through the mouth of His eternal Instrument, and His answer is voiced before we have perceived our need. Bahá'u'lláh, the divine Messenger for this age, has, in the Kitáb-i-Íqán, Book of Certitude, been offering the priceless boon of security to our heedless and wayward generation for more than eighty years. Since He speaks the words of God His plan is both practical and of universal application. Nothing less can be the solution for a world becoming helplessly aware for the first time of the interdependence of its many parts. Nothing less can give us a confidence that will not fail.

Consider that Bahá'u'lláh revealed this unique and mighty book of assurance before He announced His mission of prophethood unto mankind. In the year 1862, within the space of two days and two nights, He set forth in less than two-hundred pages the great redemptive scheme of God, condensing, so He tells us, all the Scriptures and their

elucidation into this brief account. The Kitáb-i-Iqán is in embryo the Revelation of God to guide us out of our adolescent turmoil into the far-stretching path of maturity—into an age so wondrous that it has been envisioned as the “Millenium,” the “Golden Age,” the “Kingdom of God upon Earth,” and now, more concretely, the “Federation of the World,” the “World Commonwealth.” For a period of forty years Bahá’u’lláh continued to expand the potentialities of this brief work into no less than one hundred volumes of divinely-inspired laws, counsels, prophecies, and epistles to the world’s spiritual and political rulers, and to His followers. There is no phase of world civilization, no aspect of individual growth for which He does not provide a pattern. To meditate upon His words is to explore a never-ending panorama of majesty, love, and wisdom.

For those who maintain the sufficiency of the Law of Moses for today, for those who claim that the Teaching of Jesus is adequate if only it were to be practiced, for those who insist that Muhammad brought all that was to be needed in the future, for those who assert that man’s dire need in itself produces the healing remedy, for all these Bahá’u’lláh interprets God’s eternal and immutable law of human progress—the Law of Progressive Revelation, the sending of a succession of related Manifestations of His will and attributes as the guiding, regenerating force in the world. As proof, He holds up the mirror of history to the stately procession of Revelators of the past. Emerging from dim antiquity, Húd and Šáliḥ, figures un-

known to most of us, Abraham, the Friend of God; Moses, the Interlocutor and Law-giver; Jesus, the Son, born of the breaths of the Spirit; Muhammad, the Seal of the Prophets. From Beings such as these have sprung the great civilizations familiar to all of us. Civilizations that appeared with the bursting life of the springtime, followed by the rich fruitage of summer, then, inevitably, the decay of autumn, finally the oblivion of winter—forecast of the succeeding springtime. Then in our own time comes the Báb, the Gate leading from the prophetic cycle of all past Prophets to the age of fulfillment, the age of Bahá’u’lláh. Cycle upon cycle, leading forward and upward, this is the Law of progress. With such a glorious vision of God’s eternal plan, why do we endeavor to stand still? Why do we set our faces toward a springtime that has already yielded its destined fruitage?

Paralleling this pageant of progress is the ever-recurring effort of those entrenched in positions of leadership to perpetuate their obsolescent institutions and to throttle God’s evolving and ever-expanding Faith. In the wake of the life-imparting procession of the High Prophets skulks this evil crew — Nimrod, Pharaoh, Herod, Caiaphas, and numberless nameless divines, like unto “voracious beasts” preying “upon the carrion of the souls of men.” The equal of this opposition to the Bahá’í Revelation is not to be found in the annals of earlier dispensations. Bahá’u’lláh, scion of highest Persian nobility, descendant of Abraham and of Zoroastrian kings was stripped of His wealth, bastinadoed, imprisoned in a stench-laden underground dun-

geon with thieves and cutthroats, His feet in stocks, His neck weighted with chains the imprint of which He bore all His days, exiled again and again, victim of cowardly jealousy and attempts upon His life by members of His own family, His followers martyred by the thousands,—these are among the tribulations which history records as having pursued this Messenger of God for half a century. Against such a lurid background, the Beauty of God shone forth like unto the mid-day sun, pouring His rejuvenating rays of certitude upon a lifeless earth. For Bahá'u'lláh not only reveals the pattern for present-day victorious living, but, by the decree of God, has bequeathed unto the world that mysterious energizing power of the Holy Spirit, enabling his devoted disciples to bring into being the glorious civilization of man's maturity. This new era has been unfolding imperceptibly, despite formidable setbacks, throughout Bahá'í communities in all parts of the world during the past century. Here are to be found the people of certainty, their eyes upon the resplendent goal to which the path of the world convulsion is inevitably heading, their backs bent to the superhuman undertaking of assisting a weakened, discouraged humanity to reach that goal ere it perishes.

FOUNDATIONS OF WORLD GOVERNMENT

An age whose leaders are grasping frantically at futile expedencies, is seeking collective security in the fallacy of national sovereignty. Airplanes, the atom bomb, as well as innumerable planet-wide enterprises

have outmoded the once valid sovereignty of the separate state. In contrast, Bahá'u'lláh reveals that recognition of the sovereignty of the Prophet of God, and the translation of His Teachings into a world commonwealth is the basis of true security. "... They Who are the Luminaries of truth . . . in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power, and invested with invincible sovereignty." (p. 97) "That sovereignty is the spiritual ascendancy which He exerciseth to the fullest degree over all that is in heaven and on earth, and which in due time revealeth itself to the world in direct proportion to its capacity and spiritual receptiveness." (pp. 107-108) "This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension . . ." (pp. 110-111) The great Jewish, Christian and Islamic civilizations vindicate this law of universal progress through their unities of family, tribe, city-state and nation, up to the threshold of world federation. Even those who have refused to accept these Prophets, none the less acknowledge their over-powering influence in sweeping away all obstacles, establishing their Cause, and building a foundation of protection and security in each particular age.

The problem of a unifying center that will attract the allegiance and capture the imagination of the masses of humanity is one aspect of world government which has not as yet

found a solution. Here again, history records that each of the Messengers of God Who has founded a civilization has successfully met this problem according to the capacity of His era. Bahá'u'lláh points the way for this age. "... consider the welding power of His Word ... how numerous are those peoples of divers beliefs, of conflicting creeds, and opposing temperaments, who, through the reviving fragrance of the divine springtime ... have been arrayed with the new robe of divine Unity ..." (pp. 112-113) He then reiterates the efforts to obstruct this plan of God. "Though they recognize in their hearts the Law of God to be one and the same, yet from every direction they issue a new command, and in every season proclaim a fresh decree. No two are found to agree on one and the same law, for they seek no God but their own desire ... In leadership they have recognized the ultimate object of their endeavor ... With all their power and strength they strive to secure themselves in their petty pursuits, fearful lest the least discredit undermine their authority ..." (pp. 30-31) Returning to the accomplishment of the Prophet, He continues, "Observe, how those in whose midst the Satan of self had for years sown the seeds of malice and hate became so fused and blended through their allegiance to this wondrous and transcendent Revelation that it seemed as if they had sprung from the same loins. Such is the binding force of the Word of God, which uniteth the hearts of them that have renounced all else but Him ..." (p. 112)

Through this power the unities of tribe and nation have come into

being. Why should we refuse to acknowledge the possibility of the next logical step, unification of all peoples into the great commonwealth? Indeed, Bahá'u'lláh has definitely provided for such an expression of human maturity. The failure of past civilizations to continue their unity indefinitely lay in the fact that their immaturity prevented the Prophet from revealing a complete provision for the continuance of divine authority within His immediate followers. We sense the hint of its coming in the theocracy of early Israel, in Christ's commendation of Peter's derstanding of His Divine authority, in the line of divinely guided Imáms of Islám. In the Kitáb-i-Íqán we read, "Those words uttered by the Luminaries of truth must needs be pondered, and should their significance not be grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge, that they may expound their meaning, and unravel their mystery. For it behooveth no man to interpret the holy words according to his own imperfect understanding, nor, having found them contrary to his inclination and desires, to reject and repudiate their truth." (pp. 181-182) In later writings Bahá'u'lláh applies this principle in the institutions of the center of the Covenant, the Guardianship, and the Universal House of Justice, bases of continued divinely guided interpretation of the Laws of God, and their application to the emerging World Order. It is increasingly evident that Bahá'u'lláh is offering the balm of reconciliation as the refuge to which each and every contending group and individual can turn as the fulfilment of his deepest

desire, and as the promise of his Holy Book.

RECONCILIATION OF WORLD RELIGIONS

One vast arena of insecurity, one of the most stubborn obstacles to enduring peace is the enmity between the adherents of the world's different religious systems. The Kitáb-i-Íqán sweeps away "the age old barriers that have so insurmountably separated the great religions of the world," laying a "broad and unassailable foundation for the complete and permanent reconciliation of their followers." (*God Passes By* pp. 139-140) Many are the evidences of the close relationship of these seemingly incompatible Faiths. Their Revelators have appeared in fulfilment of promises of earlier Prophets. Each Manifestation has confirmed the truth of His predecessor, and promised a successor. Each has continued to expand the same fundamental truths, adapting the changing social teachings to the exigencies of the time. Each has declared His unity with the others to be so complete as to be the "Return" of the same divine Spirit, so that Jesus could say with equal truth, "I will come again," and "When He, the Spirit of Truth is come He will guide you into all truth," and Muhammad could utter these words, "I am the first Adam, Noah, Moses and Jesus." To quote 'Abdu'l-Bahá "inasmuch as they were agreed and united in purpose and teaching, it is incumbent upon their followers to be likewise unified in love and spiritual fellowship. In no other way will discord and alienation disappear and the oneness of the world of humanity

be established." (*Promulgation of Universal Peace*, p. 334)

Understanding the symbolic meanings common to all the Holy Books is essential to reconciliation, and according to these Books this could not be brought about until we became mature enough to grasp the realities for which the symbols were employed. The Kitáb-i-Íqán unlocks this realm of divine mysteries. Take the symbol of the sun and explore its meanings. "These Suns of truth are the universal Manifestations of God in the worlds of His attributes and names. Even as the visible sun that assisteth . . . in the development of all earthly things . . . so do the divine luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance to exist and be made manifest." (pp. 33-34) Again this term is applied to "the divines of the former Dispensation, who live in the days of the subsequent Revelation, and who hold the reins of religion in their grasp. If these divines can be illumined by the light of the latter Revelation they will be acceptable unto God, and will shine with a light everlasting. Otherwise they will be declared as darkened, even though to outward seeming they be leaders of men, inasmuch as belief and unbelief, guidance and error, . . . are all dependent upon the sanction of Him Who is the Day-Star of Truth." (p. 36) "In another sense, by the terms 'sun', 'moon', and 'stars' are meant such laws and teachings as have been established and proclaimed in every dispensation, such as the

laws of prayer and fasting." (p. 38)

The "clouds" that obscure the Sun and prevent our acceptance of God's Messenger are such things as are contrary to our ordered way of life and to our selfish desires. The appearance of the Prophet "in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement . . . cast doubt in the minds of men, and cause them to turn away." (p. 72) The changes which the Prophet makes in the ordinances of the old Dispensation also constitute "clouds."

What is the interpretation of the "City of God," that refuge for all mankind? "That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; and in the Dispensation of Him Whom God shall make manifest His own Book . . . All the guidance, the blessings, the learning, the understanding, the faith and certitude, conferred upon all that is in heaven and on earth, are hidden and treasured within these cities." (pp. 199-200)

The Kitáb-i-fqán explains the purpose of the rich and varied symbolism common to all the world Scriptures. The Prophets "speak a two-fold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness and seekers advance in the realm of eternal reunion . . . The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made mani-

fest and their innermost being be disclosed . . . None apprehendeth the meaning of these utterances except those whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him." (pp. 254-5)

To this we add Bahá'u'lláh's loving counsel, "It behooveth us, therefore, to make the utmost endeavour, that, by God's invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance . . . that thereby we may attain unto Him Who is the Fountainhead of infinite grace, and in Whose presence all the world's abundance fadeth into nothingness . . ." (p. 75) What a glimpse of imperishable security!

In the last analysis, the foundation of collective security is as strong as the individuals who constitute the foundation stones. It is our motives, our deep-seated desires that determine the direction and value of our actions. In the opening pages of the Kitáb-i-fqán, its Author reveals, "they that thirst for the wine of certitude, must cleanse themselves of all that is earthly—their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way." (p. 3) Then Bahá'u'lláh utters this much needed explanation "man can never hope to attain unto the knowledge of the All-Glorious . . . unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophet." (pp. 3-4)

We approach the threshold of spiritual maturity through practice of the law of independent investigation, through recognition of our responsibility to see with our own eyes, and know of our own knowledge. This pathway is not beyond the reach of any human being. "The understanding of His words . . . are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit." (p. 211) "Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will . . . the lights of knowledge and certitude envelope his being . . . Then will the manifold favours and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a

new ear, a new heart, and a new mind." (pp. 195-196)

This rising above dependence upon the shifting sands of transient material things and the corrupted teachings of the past, into the realm of reliance upon the laws of God's latest Messenger, this places our feet upon the Rock against which the tempest beats in vain. This is the stronghold of impregnable security.

These are but a few of the life-giving truths revealed in the Kitáb-i-Íqán. "Therefore, O brother! kindle with the oil of wisdom the lamp of the spirit within the innermost chamber of thy heart, and guard it with the globe of understanding . . . Thus have We illuminated the heavens of utterance with the splendours of the Sun of divine wisdom and understanding, that thy heart may find peace, that thou mayest be of those who, on the wings of certitude, have soared unto the heaven of the love of their Lord, the All-Merciful." (p. 61)

BEAUTIFY YOUR TONGUES

Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people . . . Strive, O people, that your eyes may be directed towards the mercy of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently upon His grace and bounty, that your feet may tread the path of His good-pleasure. Such are the counsels which I bequeath unto you. Would that ye might follow My counsels!

BAHÁ'U'LLÁH

High Lights of the Newer Testament

A Compilation from the Bahá'í Writings

MARION CRIST LIPPETT

THE DIVINE PLAN (for the individual)

Know thou that all men have been created in the nature made by God . . . Unto each one hath been prescribed a pre-ordained measure . . . All that which ye potentially possess can, however, be manifested only as a result of your own volition.

* * *

Every act ye meditate is as clear to Him as is that act when already accomplished . . . This fore-knowledge of God, however, should not be regarded as having caused the actions of men, just as your own previous knowledge that a certain event is to occur, or your desire that it should happen, is not the reason for its occurrence.

* * *

Know thou that the soul of man is exalted above, and is independent of all frailties of body or mind . . . Every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and re-

veal such influence as no force on earth can equal.

* * *

The world beyond is as different from this world as this world is different from that of a child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation.

* * *

Know, verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel. . . . If it be faithful to God, it will reflect His light, and will, eventually, return unto Him. If it fail, however, in its allegiance to its Creator, it will become a victim of self and passion, and will, in the end, sink in their depths.

* * *

The souls of the infidels . . . shall—and to this I bear witness—be made aware of the good things that have escaped them, and shall bemoan their plight, and shall humble themselves be-

fore God. They shall continue doing so after the separation of their souls from their bodies.

quaffed the choice and incorruptible wine of faith . . .

* * *

* * *

. . . All men shall, after their physical death, estimate the worth of their deeds, and realize all that their hands have wrought . . . Well it is with him that hath

How great the multitude of truths which the garment of words can never contain! How vast the number of such verities as no expression can adequately describe!

The Hidden Words of Bahá'u'llah

O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

O SON OF THE SUPREME!

To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

O SON OF MAN!

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

O SON OF BEING!

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

WITH OUR READERS

WE WELCOME any news of Bahá'í activity in other parts of the world. A friend in Esslingen, Germany, writes, "Many people are today attentively listening to the Bahá'í message. People who have lost their faith in their church or philosophy owing to the disastrous events of this dreadful war are grasping for this message of peace and unity and are endeavoring to get at the root of religious truth."

Helen Frink writes us of this interesting occurrence. In 1917, the late Dr. Charles Frink had written a manuscript which he called *The Physician of the Future* expressing the belief that man will acquire increased self-mastery, learning to use his mental and spiritual powers in conjunction with his physical powers to greater self-realization. The physicians of the future would help their patients not merely by medication, but by helping them to heal their own spirits. He was carrying this manuscript to the printers when he passed a window in an office building with the word, "Bahá'í". Miss Frink goes on to say, "Upon entering the Bahá'í reading room he was told that Bahá'u'lláh had come as the Universal Healer of all mankind, the Healer of humanity as a whole, of the nations and of the individuals. As evidenced by the article, the writer had already glimpsed the universal aspect of healing, having received these ideas on the intuitive plane. Without the slightest hesitation he, that same

night, embraced the World Faith of Bahá'u'lláh; and the following day the brochure was printed, prefaced with the words of 'Abdu'l-Bahá."

From Cienfuegos, Cuba, Jean Silver writes: "World Order magazine is like a welcome guest when it arrives and the subject matter becomes more and more interesting. Marzieh Gail's highly spritual and beautifully written articles I especially enjoy. If possible I hope to add other subscribers to your list soon. Personally the magazine has been my friend ever since its existence, long before it was known as *World Order*. As a matter of fact I devour every word and do not let it out of my hands until I have read it from cover to cover. When one is so far away from familiar haunts as I am it's like speaking with my dear Bahá'í friends."

One reader sent this note with her subscription, "I am enclosing my check to cover a two year extension of my sister's subscription as well as my own. We feel that *World Order* is a great comfort to us as we are not near enough to attend Bahá'í meetings; and your articles are invaluable to Bahá'ís situated in isolated places."

The lead article for December is William Kenneth Christian's "Bahá'ís Look to the Future." Readers need no introduction to this former editor and young member of the National Spiritual Assembly.

"The Idea of Social Justice" is,

we think, the first article submitted to *World Order* by Robert Gaines. He was at one time a member of the Urbana Bahá'í Youth group and is a graduate of the University of Illinois. He has been a mechanical engineer with General Motors and the Ford Motor Company. He, his wife, and his children are living in Pittsfield Village just outside Ann Arbor, Michigan.

Robert Gulick, contributor of "Beloved Írán: Land of Light", has led an interesting life. He is the son of one of the early American Bahá'ís and spent his boyhood on a California farm, where his father experimented with thousands of varieties of fruit trees. By the time he had graduated from college, he had worked on a ranch and managed a small country grocery. At one time he was supervisor of the Federal Writer's Project for the ten counties of northern California. He has explored on foot such places as Bad Water, Death Valley, and Mt. Whitney, the lowest and the highest places in the United States. For five years he worked with the customs service in San Francisco. An economist, he was recently with the Carnegie Endowment for International Peace in New York. This year he toured Europe and the Near East as an economic observer, but visited as many of the places of Bahá'í interest as he could. The account of his visit to Shíráz appeared recently in Bahá'í News. Now he is back on the University of California campus with the Alfred P. Sloan Foundation Grant, the Teaching Institute of Economics. The illustration on page one gives us a glimpse of Tíhrán, which he describes in his article.

"Security that Endures," a review of the Kitáb-i-Íqán by Bahá'u'lláh, continues our series of articles on Bahá'í literature. It was written by Maye Harvey Gift, who taught a course of study on the book at a laboratory session of the Louhelen summer school. Mrs. Gift is one of the Peoria Bahá'ís who compiled the anthology of scientific, sociological, and Bahá'í writings on race relations called *Race and Man*. Her most recent article for *World Order* was entitled, "Two Facets of One Gem," for the January, 1947, issue.

Several months ago this department carried extracts from "The Fragrance of Letters by Rúhiyyih Khánum, the wife of the Guardian of the Bahá'í Faith. Other parts of the article are reprinted this month by permission of *Herald of the South*, the Bahá'í magazine for Australia and New Zealand.

The poem, "Dawn in the East" is by Gertrude W. Robinson, whose poems have appeared before in *World Order*, and who is the author of the article on the Bahá'í Temple which appeared in November.

The Hidden Words of Bahá'u'lláh are essential poetry. To emphasize this we have selected some of them to be set up in poetic form for this issue.

Our meditations this month are from Marion C. Lippitt's compilation, "High Lights of the Newer Testament", a portion of which we printed last month.

The editorial was written by Mrs. Hutchens, one of the editors living now in Champaign, Illinois.